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The CATHOLIC EDUCATIONAL *Review*

UNIVERSITY MICROFILMS
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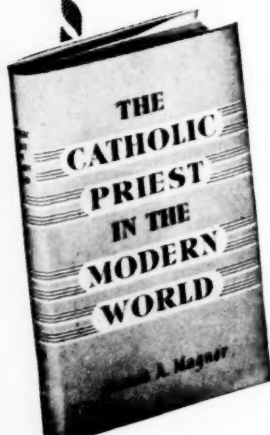
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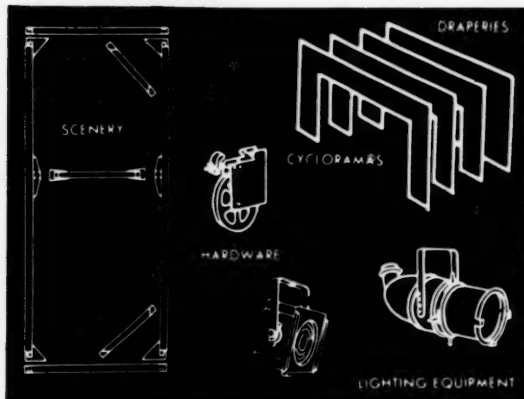
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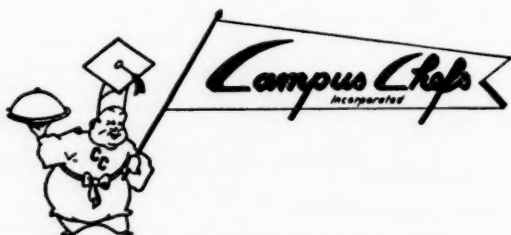
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POPE PIUS XII AND THE TEACHER

By Sister M. Theophane, C.C.V.I.*

THE RELIGIOUS TEACHER like thousands of her fellow-laborers needs professional inspiration, and while accepting most of what comes to her through the existing channels she can find directives having a special significance for her in the addresses given by Pope Pius XII during his pontificate. The interest of the Holy Father in education is shown in the conservative estimate of eighty addresses given at various times and to various groups. His remarks culled from these many occasions point to the aspects of the teaching profession which can be regarded as ageless and timeless.

MODEL OF CHRISTIAN PERFECTION

While it is almost trite to mention the role of the teacher as the exemplar of Christian perfection, Pope Pius XII lists it first in many of his exhortations. He tells us that the vocation of the teacher is more than "communicating a knowledge of things."¹ It is the creation of a "close relationship between his own soul and the soul of the child"—leading the child "toward truth and virtue." The creation of a supernatural bond between the souls of the educator and the educand can be achieved only when the teacher is "a complete and integral Christian—one who lives his faith so that his pupils may see him practice what he teaches."

To reach this ideal we must make "prayer and the interior life" the wellsprings of our actions. This means explicitly, says Pope Pius XII, "acquiring through prayer, personal application to the teaching of the Church and the efforts of the interior life that union with God and that dignity which gives your conduct and your judgments the value of testimony in favor of your faith." The religious teacher's claim to superiority in her profession must be based first on her personal holiness. With this the Holy Father points out, our authority in the classroom will be enhanced and we shall command the respect of our pupils and their families.

*Sister M. Theophane, C.C.V.I., Ph.D., is head of the Department of Education at Incarnate Word College, San Antonio, Texas.

¹All material quoted in this article is from Vincent A. Yzermans (ed.), *Pope Pius XII and Catholic Education* (St. Meinrad, Ind.: Grail Publications, 1957).

On one occasion our Holy Father spoke of the teacher as one "who personally devotes himself to guiding the inexperienced pupil toward truth and virtue." And to do this well, the teacher "must be fortified by a solid faith and love of prayer."

Again, he upholds that the secret of good schools lies in the quality of the teachers. Pope Pius XII's listing of the characteristics of the good teacher underscores "perfect human formation, intellectual and moral." The profession of teaching calls for "intellectual discernment" and "goodness of heart" combined with "delicacy of spirit, adaptability and adjustment, as well as human depth." In short the religious teacher's formation should make her capable of "bearing all for the love of the neighbor."

EXPERT IN SUBJECT MATTER

Personal holiness is not the only standard by which to identify the teacher who would become "a fashioner of souls." Professional standards and excellent knowledge of the subject matter we teach must be the media through which we fulfill our responsibility for souls and for the "improvement and happiness of man both on earth and in heaven." But another truism in education is that knowledge of subject matter is a primary factor in good teaching. Pope Pius XII cites his appreciation of this by saying, "It must be positively insisted upon that the teacher himself improve his knowledge by study. A teacher will err lamentably if he feels that a brief or superficial knowledge of subject matter is sufficient for the untrained minds of learners." Our duty, as outlined here by Pope Pius XII, is to grow professionally and to continually supplement our degree requirements by reading and study. And this improvement may not take the form of recreatory reading. It must be study and study done with the precision and discipline becoming the perfection to which the religious teacher aspires. The Holy Father's words are, "Let him not prepare his instructions in a lax, half-hearted or careless manner. Rather let him draw up his lesson plans and his method of presentation with painstaking diligence. . . ."

APPRAISER OF PEDAGOGY

However, knowledge of subject matter does not answer all the requirements of good teaching. Pope Pius adds that "to carry out

his job fully a teacher worthy of the name must know his pupils." Then the familiar refrains of methods, psychology, guidance, and individual differences are found throughout the allocutions of the Holy Father to groups of educators. They are interwoven with his remarks on personal holiness and exemplary conduct so that the reader becomes aware of the importance of the two sides of good teaching, the personal and the professional. To do our best in teaching we must present subject matter to the students "according to their age, mental capacity, and backgrounds." From a study of psychology the means for determining students' abilities may be acquired. Lest the religious teacher be led astray by emphasis on the accidentals the Holy Father urges, "Let us beware of becoming dupes of all the suggestions and innovations" found in professional magazines, parading under the names of experimental and scientific methods. Our Scholastic philosophy will enable us "to remain faithful amid the pressing needs of the present time" and the requirements, so to speak, set by the state departments or accrediting agencies, "to the rules that are the fruit of age, old conquests of human knowledge."

Pope Pius XII's standards for the proper blending of the old and the new are to "study carefully before accepting the theories and practices of modern schools of pedagogy" and at the same time "treasure systems and methods proved by experience." Recognizing the progress made in experimental psychology and pedagogy and appreciating the value of material improvement such as the best in furniture, lighting, books and audio-visual aids the Sovereign Pontiff holds the modern teacher inexcusable for neglecting to know them and at the same time tells her they must be ultimately weighed against the salvation of a soul. Do they really contribute to the ultimate goal of Catholic education? Or are they merely innovations that can be used as aids or auxiliary devices? In answer to this the Holy Father advises us to avoid "blind attachment to the past" and to study carefully "modern theory and practices."

COUNSELOR OF THE YOUNG

An example of modern theory which the Holy Father supports is the guidance program the cornerstone of which is respect for the individual student. But the student must be viewed, Pope Pius tells us, "as the child of his own era living in the midst of the advantages

and luxuries of technology." In this milieu he must become a perfect Christian. The task may be demanding and for the Catholic teacher it becomes a distinct mission. The religious teacher knows by faith, "often confirmed by experience, the importance of sin in the life of the youngster and he knows the influence of grace as well." Hence true respect for the individual recognizes his inherent weakness, and his strength in God's grace. "Like the grace of God of which he wants to be nothing more than the helper," the religious educator, "corrects and elevates at one and the same time." This function of fighting against the lower inclinations and developing the higher ones is for the teacher a "participation in the mystery of Redemption." It gives her work a greatness analogous to the priesthood.

Another guidance tenet is that youth in every age needs to be understood. Again the advice of the Holy Father is explicit. "Strive to understand them [youth] and to make them understand themselves." But understanding should show maturity of judgment and adherence to immutable truths and values on the adult's part. Understanding does not mean "approving and admitting everything they maintain in their ideas, whims and false enthusiasm." Neither does understanding youth call for language unbecoming to the liberally educated teacher. Slang and colloquial expressions have no priority in the task of counseling or understanding. How would Pope Pius have religious teachers approach the young people and assist them in their self-understanding? "With the same simplicity and naturalness you show among yourselves." We must certainly strive to understand our students, to establish rapport with them, but at the same time show "that spiritual seriousness and reserve which even the world today expects . . ." and which is the result of our "union with God."

CO-OPERATOR WITH PARENTS

While Pope Pius XII referred to good schools, good teachers and good methods in the formation of youth he was not unmindful of the role of the family and the parents as allies of the teacher. The gap between the home and school must be bridged if the efforts of the teacher, her "hours and years of constant dedication" are to show results. The Holy Father asks for co-operation between home and school and fruitful co-operation presupposes, in his opinion, "knowledge of each other, constant relations, unity of outlook and

successive adaptation." Teachers stand side by side with Christian mothers in the work of education. They, as spiritual mothers, must have the "charity of Christ that presses [them] on the path of wellbeing." United in a common task, teachers and parents form thousands and thousands of children into one great family. Parent education, parent teacher conferences, and parents' nights are some of the means for increasing the "knowledge of each other" which is necessary for unity of outlook and purpose. In the words of Pope Pius XII each individual teacher can find a personal message suggesting home and school relations, "Do all you can to assure parents that their children are getting the best education right from the elementary classes." "Knowledge and good teaching win the respect of pupils . . ." not only for the teacher but for the religious state, thus exercising a great influence on the character and spiritual life of our students and their parents.

* * *

"Citizenship in Action," a new film for the use of student councils, social studies classes, guidance counselors, and others who help young people to become interested in civic affairs, has been released by the Audio-Visual Center, Indiana University, Bloomington, Indiana. Cost: \$100.

* * *

The Hague, Netherlands, got its first Catholic coeducational secondary school with the opening this year of Thomas More College. It has an enrollment of sixty boys and girls.

* * *

The Committee on Affiliation at The Catholic University of America has just issued a revised edition of its booklet "Program of Affiliation." It outlines the Committee's standards for colleges and secondary schools and describes the testing service which it offers to schools.

* * *

St. John's University, Brooklyn, New York, is now presenting a credit course in Russian over television station WPIX (Channel 11).

* * *

Saint Louis University added thirty new faculty members to its staff this semester. Several of them are from European universities; one is from China.

MINOR SEMINARY SPEECH PROGRAM: PART III — THE THIRD YEAR

By Rev. Joseph M. Connors, S.V.D.*

IF THE PLAN that has been described for speech training in the first two years of the minor seminary has been followed effectively, it may be assumed that the student entering the third year has come to grips with the speech fright which is common to adolescent efforts in public speaking, and has become familiar with the concepts of vocal variety in oral interpretation. No one, of course, assumes that he is now entirely without speech fright when he stands before his classmates, and no one expects him to be able to employ the elements of vocal variety habitually to their full effect. It is enough for now if he has some clear ideas about these aspects of public speaking and some insight into the nature of effective communication from speaker to audience. Given these ideas and insights, and given with them a strong desire to be a "good speaker," the young student will profit almost unconsciously from every further public appearance he makes. The work of the third year will be to concentrate on assignments which will consolidate these earlier gains at the same time that they impart new information and insight regarding speech delivery.

COURSE TITLE AND OBJECTIVE

The speech course for the junior year may be called "Speech Delivery." Its main objective is to give the students experience and skill in the purposeful employment of bodily action in public speaking. Since delivery is divided generally into the two areas of voice and action, and since the vocal element has been the staple of instruction in the second-year course in oral interpretation, concentration on bodily action in the third year will round out a reasonably thorough training in speech delivery. There is really, therefore, a double objective in the third year: the main objective is to give the students experience in such elements of bodily action

*Rev. Joseph M. Connors, S.V.D., M.A., is professor of homiletics at St. Mary's Mission Seminary, Techy, Illinois. Parts I and II of this series appeared in the September and October issues of the REVIEW. The fourth and final part will be published in the December issue.

as eye contact, facial expression, head movement, gesture, posture, and platform movement; the secondary objective is to consolidate the work of the second year and carry the oral interpreter's skills in vocal variety over into public speaking.

THE BASIC METHOD

Since the objectives in the third year center on delivery rather than composition, it should be unnecessary to require a manuscript of the talk before delivery. The students are judged and criticized on the basis of classroom performance alone. If the teacher sees fit, an outline of the talk with perhaps a verbatim text of the first and last paragraphs may be demanded well in advance, simply as a device to motivate the students to make an early selection of the speech topic and sufficient remote preparation.¹ In the close relationships of most minor seminaries, it should be possible for the teacher to reach an accurate estimate of the amount of private practice which is being done, and to point out his knowledge of the lack of sufficient practice when this becomes evident from inferior class performance.

The method of achieving the course objectives in the third year is otherwise the same as in the other years: teaching by assignments, or learning by doing. The theory is not taught by extensive lecturing, but by assigning rounds of speeches in which each performance focuses on one very specific principle of good delivery. This selectivity is all-important. Without it, the student would be expected to achieve everything at once; with it, he can master one thing at a time, and his all-out effort to improve his delivery in one single aspect for a given assignment puts an unforgettable emphasis on that one principle involved. During the latter part of the year, and especially in his final speech, he will be given opportunity to put all the pieces together, calling up all the isolated skills he has learned and synthesizing them in a total performance.

¹Lew Sarett and W. T. Foster, *Basic Principles of Speech*, (rev. ed.; Boston: Houghton Mifflin, 1946), pp. 58-60. The present writer considers the first half of this college textbook one of the best treatments of speech delivery in print, and would recommend it as the teacher's reference manual in the third year of the minor seminary. The 1946 edition was the last one written by Dr. Sarett himself. The recent third edition seems somewhat encumbered by the less essential material that has been added. Copies of the 1946 edition are still available in fairly large supply from many book-dealers.

THE INTRODUCTORY ASSIGNMENT

The first round of speeches is exploratory and should consist of a type of assignment which will give the teacher opportunity to estimate the degree of skill in delivery which the students have already achieved. The "How-to-Do-It-Talk," which is familiar to the students from their experience with it in the freshman year, affords such an opportunity for observation. From these performances the teacher can judge what aspects of delivery will need most emphasis in the coming year. In his critique of the talks he will introduce the work of the third year by explaining the concepts of physical and mental directness in a speaker's manner of communicating to his audience. He explains the difference between talking *to* an audience and merely talking in the presence of an audience. The talks that have just been given will most likely furnish him with enough examples of indirectness to make his point clear. He may ask the class which talks gave them the feeling that the speaker was really getting through to them. Why? What is it in a speaker's delivery that makes it easier to pay attention to him? One of the conclusions reached in these discussions will be that a very important factor of physical directness is eye contact with the audience.

PHYSICAL DIRECTNESS

The assignment for the second round of speeches is the "Eye-Contact Talk."² As preparation for it, the teacher explains that the eyes of the speaker must meet the eyes of his listeners as individuals. The contact must be held long enough to establish that electric communication between speaker and listener which galvanizes an audience into attention and response. It must be neither too short for an impression nor too long for comfort. What the student talks about during this performance is not vitally important, as long as he believes in it enough to want to communicate his ideas. He will be expected during the talk to meet and hold the eyes of his listeners everywhere in the classroom so that they get the feeling that he is talking directly to all of them. If there are less than twenty students in the class—and we hope there are no more than fifteen—they may in this and sometimes in future

² *Ibid.*, p. 107.

assignments be spread out over a large area, to make it more difficult for the speaker to preserve eye contact and thereby prepare him for large halls and churches. The critique of these talks will consist of questioning the students about their feelings during each talk. Did they really sense that the speaker was talking directly to them? How many felt their eyes held long enough by the speaker to create the feeling that he really wanted to get through to their minds? How often did they feel this? With which speakers did they feel it most?

Another assignment with the same purpose, which may be used for another round of speeches in the all-important matter of physical directness, is the "Direct-Address Talk."³ The student directly addresses his classmates individually by calling their names out at various points in his talk. At every second or third sentence he mentions the name of another classmate, looking directly at him and holding his eyes long enough to set up the line of communication. This is not done in any mechanical order such as row by row as the students are seated in class. Rather, the speaker tries to give the appearance of casualness by addressing a student now in the front, now one in the back of the room, then one by the door, one in the back again, one by the windows, and so on. While the speaker in this way constantly shifts the narrow focus of communication from one part of his audience to another, he never neglects any part long enough for it to feel outside of the margin of his attention.

Now that the concept of physical directness has been clarified and somewhat dramatized by the exercises in eye contact, the teacher may strengthen it by creating obstacles such as all public speakers have to encounter at one time or other. An assignment in physical directness which has a built-in obstacle is the "Blackboard Talk." The student must choose a topic which demands or at least allows continuous sketching on the blackboard to illustrate its meaning. He may, for instance, outline successful football plays, famous chess openings, the deployment of troops in historic battles, the chief parts of the internal combustion engine, the movements of the candle bearers in a Solemn High Mass, the engineering structure of a Roman military bridge, and the like. The essence of the assignment is that the student must use the blackboard throughout the

³ *Ibid.*, p. 110.

talk, but do so in such a manner as not to lose eye contact or physical directness with his audience. The assignment remains essentially the same when large wall maps and charts, to which the students must constantly refer, are substituted for the blackboard.

A similar obstacle for such an assignment would be to manipulate equipment on a demonstration table in the front of a science room, although this obstacle is made somewhat less challenging by the fact that the demonstration table is in front of the speaker rather than behind him, as are the blackboard, maps, and charts. One point which becomes obvious in this type of assignment, although it was probably quite evident in the earlier assignments as well, is that the maintenance of eye contact is not a physically steady thing. It is impossible for the speaker to continue looking into the eyes of all the students in a classroom simultaneously. But, although the actual eye contact must be repeatedly broken and again renewed with each part of the audience, this is to be done in such a way that the impression of direct address is constant and continuous.

The assignment for the next round of exercises in physical directness is the "Manuscript Talk," in which the student, as a rare exception in his speech training, is allowed to use a text or set of notes while he speaks. The effort in this assignment is to speak closely from a text or set of notes without losing eye contact with the audience. The teacher points out that there is a vast difference between reading a text to the class and speaking to the class with the help of a text. The speaker is expected to preserve eye contact even in a different manner than he did in the second year, when, in the oral interpretation of a literary selection, the teacher insisted that he learn to "keep his nose off the page." As an interpreter he did not try to give his audience the impression that he was entirely independent of the text in hand, or that the selection was original with him; as a public speaker, however, he wants to give his audience the impression that everything he is saying comes directly and spontaneously from his own mind and heart, but that he is employing a text, in which he has written some of the speech down, as a matter of minor convenience. As with the blackboard, wall maps, charts, and scientific exhibits in the previous assignments, he wants to use the text or notes without letting them get in the way of direct communication. He so subordinates his use of

the text to his delivery of its thoughts and ideas that the communication with the audience is almost as direct as it would be in extempore speech.

MENTAL DIRECTNESS

In his critique of the talks in which the students have been trying to acquire skill in physical directness, the teacher has gradually brought them to the key question: Is it possible for a speaker to have strong eye contact with his audience and yet remain indirect in his delivery? In other words, can a speaker look right at a listener and yet seem not to have his mind on what he is saying to him? Physical directness, then, does not always include mental directness, without which it is impossible to really communicate effectively.⁴

An assignment to dramatize the need for mental directness is the "Talk-Down Speech."⁵ The teacher explains that if a speaker really wants to convince and persuade his listeners, this genuine earnestness of purpose will reveal itself in many ways. There will be an intensity about him which is unmistakable; without being able to analyze it, perhaps, his classmates will know it when they see it. To speak with such unmistakable directness and earnestness is the task in the present assignment. At the beginning of each talk the entire class stands up. Each member of the class is on his honor to sit down as soon as, but not before, he really feels that he personally has experienced the speaker's earnest desire to communicate. Only after the speaker has "talked down" all his classmates in this way is the performance over. If the teacher anticipates that some members of the class may think it a good joke to remain standing indefinitely, he can say a few words about the serious purpose of the assignment, fair play, and the fact that every student will get his turn. The students will ordinarily co-operate reasonably, and the assignment will go far to dramatize the need for directness. In later assignments and performances the teacher may hark back to this one at any time that he finds a student somewhat listless and apathetic in his delivery. On these exceptional occasions it may be explained that what may seem an act of cruelty toward the dull

⁴*Ibid.*, pp. 105-111.

⁵Or call it the "Bowling Alley" speech. The appearance of the students as they take their seats one by one is for all the world like the sight of falling bowling pins.

and droning student at the moment is an act of mercy toward future congregations who will be silent captives in their pews while the preacher addresses the statues and stained-glass windows. If the teacher has kept up the atmosphere of optimism and constructive criticism in the class periods, however, this explanation will be unnecessary, since the student will welcome even the ordeal of the "Talk-Down" treatment in order to improve his delivery.

PURPOSEFUL BODILY ACTION

So far in the third year, which by now may well be half spent, nothing has been said about facial expression, gesture, posture, and platform movement. The teacher has not been confusing issues by criticizing more than one thing at a time, and it has been enough in these assignments to insist on directness and the evident desire to communicate. No objection has been raised if the student stood behind a desk, perhaps rested his hands on the back of a chair and availed himself of the other little props which help him conceal the self-consciousness which, at least in the minor seminary, never entirely disappears. Some students have clutched for such props as the proverbial drowning man clutches at a straw. Now, however, it is time to turn attention to specific aspects of bodily action. The props are removed: no desk to hide behind, no chair or lectern to lean on; only a speaker standing on his own two feet before his classmates. Instead of clutching for straws, the students are going to learn how to swim.

When a speaker stands before his classmates without props, it is not hard to convince him of the need for purposeful bodily action. His nervous tension is such that bodily action takes place anyway. If it is not purposeful, it will consist simply of tics and fidgets which betray the speaker's self-consciousness and make his listeners nervous and apprehensive. This has all been explained to him in the first year, almost in the same terms, but now the teacher promises that the coming assignments are designed to show him just what to do about it. The greater maturity and proficiency of the students in the third year will enable them to profit by such instruction and practice much more than they could as freshmen. The assignments will deal with subjects which call for abundant gestures, and will teach the students that purposeful bodily action absorbs their tense energies and converts a liability into an asset. They will learn that illustrative bodily action gives added meaning

to their words and holds the attention of an audience just as a moving display or an animated cartoon will almost always generate more interest than a static one. Gestures, for example, are the natural overflow of earnestness and conviction, and in their turn help to stimulate the speaker who employs them.

A THEORY OF GESTURES

The teacher's theory of gestures, or his approach to them, is important in the coming assignments. He must find his way between the one extreme of the mechanical approach, which teaches gestures as a certain number of standardized actions which are employed to express a corresponding number of standard ideas or attitudes, and the other extreme of a radical "think-the-thought" approach, which consists in nothing more than the pious hope that gestures will take care of themselves as long as the speaker really desires to communicate his thought and feeling to the audience. A sound procedure is to point out, as already mentioned, that gestures are the safety valves for the nervous energy that tends to overflow into some kind of bodily action, if not gestures then fidgets. Secondly, there is an almost infinite variety of gestures, because there is almost an infinite variety of thoughts and feelings to express. Furthermore, it is natural to gesture, as can be seen by anyone who asks for directions in a strange city, or in any number of other situations in everyday life. Those who say it is not natural for them to gesture should be taught to distinguish the habitual and the natural. It is quite possible to do habitually what is not natural, and conversely to habitually omit doing what is natural. Although in different degrees, gestures are natural to everyone. The whole art of gesturing is to be acquired by loosening up physically, freeing oneself from inhibitions, and becoming familiar with the many ways in which our hands and arms can illustrate what we want to say.⁶

As preparation for effective use of bodily action in a talk, the student may, in private practice, go through exercises such as briskly shaking his arms, wrists, and hands, to get the blood circulating through them until they tingle with nervous energy. Then let him try to talk out his whole speech with his hands and arms gesturing with an exaggerated abundance and abandonment. Let

⁶ Sarett, *op. cit.*, p. 183.

him exhaust his ingenuity in finding as many different ways of saying things with his fingers and hands and arms as he can think of. The more of this he does, the more his nervous system, like an intricate electronic computer, will store up kinesthetic memories of the actions he employed. When he then gives his talk before the class, gestures will come easily and spontaneously. Without any study of "positions" or "placements" or "spheres of gesture," the student will learn in this way to employ purposeful bodily action in his talks.

In spite of all this, however, the teacher will still encounter students who lack spontaneous and imaginative gestures. Here there is no harm in teaching them a few set gestures merely as a means of priming the pump, so to speak. Like people who go through life making a foreign "T" sound until someone carefully shows them how to put their tongues against the alveolar ridge rather than against the teeth, a few students will never think of a palm-up gesture, and a palm-down, an index finger, or a clenched fist. The teacher can point out such possibilities, and get the students to go through such motions, but it is safer not to give such gestures a fixed name, and never to indicate places in a speech where a student may plan ahead of time to employ one or the other of them. As in teaching the elements of vocal variety in the second year, the trick with gestures is to point out possibilities without establishing patterns. Much of this can be achieved ideally by keeping the student on his feet before the class after he has finished a talk, and asking if such an action would have brought out the thought of his talk a little better at a certain point, then getting him to give that part of the talk over. The question is always how to express a certain thought or feeling that came up in the talk itself, never how to find a place to insert a standard gesture. Allowing other students to show the various ways in which they would illustrate the thought with which the class is grappling, just as all were allowed to suggest variations of vocal expression in the oral interpretation of selections in the second year, will dramatize the principle that gestures admit much variety.

ASSIGNMENT IN GESTURES

An assignment to exercise the students in these principles may be called the "Perpetual-Motion Talk." Very simply, it requires

that the student gesture in some way from the beginning to the end of his talk. He is never allowed to stop gesturing. While this will bring him into occasional difficulty, since there will be passages in his talk that defy the invention of suitable gestures, it will be useful in breaking down his inhibitions and stimulating his imagination. Since he simply has to gesture at all times, no one can be surprised if some of his gestures are a little ridiculous, and he, in turn, is unable to argue that a gesture does not feel natural to him. In preparing for this talk he will be forced to discover as many ways of saying things with his fingers and hands and arms as he can think of. The teacher only has to point out that this assignment makes demands which no speaker will have to face later on, but that if the students meet these demands now they will feel much greater ease in later situations. In his critique of these talks, the teacher will not comment on the gracefulness or timing of gestures or any other aspect of them in such a way as to call attention to the gestures themselves in isolation from the thought and feeling they were to express. He will rather try, with the speaker and with the class, to think of ways in which given thoughts and feelings in the talk might have been illustrated more graphically. This will involve discussion of gracefulness and timing, but always from the standpoint of their rhetorical value in expressing the thought, never from a standpoint of their aesthetic quality, or of beautiful gestures for their own sake.

FACIAL EXPRESSION

An important aspect of bodily action in public speaking is facial expression, about which nothing has been said as yet in the third year. The teacher may point out that our facial expressions are as manneristic as our way of walking and talking. That is to say, one man's smile is not exactly the same configuration of facial muscles as another's; neither is his expression of surprise, or anger, or joy, or disgust. To a certain extent the facial expression corresponding to these emotional states is common and similar for all, as can be seen from the cartoonist's ability to portray the feelings of his imaginary people with a few deft strokes of the pen; but to a certain extent also, facial expression of a given thought or feeling is a learned thing, learned unconsciously by imitation of parents and relatives and friends, just as we pick up our vocabulary and

regional pronunciations and any number of other mannerisms.⁷

Due to all this, it is not at all uncommon for a student to have a mistaken notion of his own facial expressions; a movie of them would be as much of a shock to him as was the first tape-recording of his vocal expression in the second year. He may wear habitually an expression of surprise, or of chronic boredom, or congenital contentment with everything around him, or his attempts at humor may seem to others sarcasm because of the facial expression that accompanies them. His teachers and classmates gradually learn the code and may say to each other that "that's just his way" or that "he just gives the wrong impression," but strange audiences will not have opportunity to learn the speaker's facial code beforehand.

It is very important, then, for the students to have an accurate idea of what their facial expressions are like. Let the teacher, therefore, keep a supply of large inexpensive mirrors on hand for this part of the third year course. Looking into the mirrors, let the students experiment in various ways with their facial expression, both in class under the teacher's instruction and privately. Let them tighten the muscles slightly in different ways around the eyes, or around the lips, or in the forehead. Let them become aware of how the slightest tensions in these places may vastly change the entire meaning of the facial expression. The teacher may remark that if looking into the mirror gives them thoughts of vanity, the best cure is to find a stronger light and take a longer look. More seriously, he may explain that by a kind of sympathetic reaction our muscles tense up and relax continually according to the thoughts and feelings that go on within us, and that the particular ways in which they configure themselves is to an important extent governed by habit. The "covert action" which goes on in these delicate tensions may influence an audience in a remarkable degree.⁸ The audience will read a thousand such signs in a speaker's facial expression and whole bearing without being aware of doing so. This phenomenon is often behind such common expressions as "I don't know why, but I don't trust him," or, "Something about

⁷ Even if this fact were not well supported in psychological literature, the teacher could establish it to his own satisfaction just by observing the striking similarities in facial expression and gesture among members of the same family.

⁸ Sarett, *op. cit.*, pp. 135-141.

the man tells me he is really sincere." The importance of such audience impressions to a public speaker should be self-evident.

POSTURE

On the same theoretical basis, namely the influence upon an audience of physical signals which it receives from the speaker unawares, the teacher may point out the importance of good posture. There is nothing ramrod or wooden-soldier about it, but a manly and dignified erectness is necessary to give an audience a sense of the speaker's competence and confidence. Any slouching or excessive casualness detracts and interferes with communication. The golden mean here is perhaps not very easy to achieve, and the teacher will probably do his best work in the critiques of the talks.⁹

PLATFORM MOVEMENT

Platform movement should also be discussed at this point. Unmotivated pacing to and fro, like a caged lion, disturbs an audience and hinders communication. On the other hand, a speaker who thinks that he cannot move at all from one spot to another feels as hobbled as if his shoes were nailed to the floor. It will help him if he learns how to take a few paces to change his position, and to do so at transitional points in his talk. An audience may not realize it, but when they see the speaker shift his position at such a point, it helps them to realize that he has also shifted the position of his thought and feeling in the talk itself. One transition subtly illustrates the other. It is only necessary that this platform movement be unobtrusive. The speaker does not walk in the direct and purposeful manner of a man with a destination. He never faces entirely away from his audience, but by a few indirect steps he seems to change his position without having walked from the one point to the other.

ASSIGNMENT IN BODILY ACTION

It is for good reason that no assignments have been designed

⁹*Ibid.*, pp. 171-175. See also Karl F. Robinson, *Teaching Speech in Secondary School* (2d ed.; New York: Longmans, Green and Co., 1954), pp. 253f, regarding movies on posture. An eleven-minute sound movie on "Platform Posture and Movement" is sold by Young America Films, 18 E. 41st Street, New York 19, N. Y.

specifically for facial expression, posture, or platform movement. For one thing, time is now running out in the third year, and there must be some period of integration and synthesis of the detailed skills discussed and practiced earlier. For another thing, excessive attention to any of these latter elements of bodily action, especially facial expression, might create a self-consciousness that would make the performance extremely painful and artificial. Perhaps there is time yet for assigning a "Walkie-Talkie Speech" designed to practice the students in synchronizing their changes of position with transitions in the text of the talk, which would not be as embarrassing an assignment as one in facial expression or posture. At any rate, this is the time in the third year for the students to give talks on subjects of their own choice with no great emphasis on any single aspect of delivery, while the teacher and students have an eye on all the elements of delivery at once.

FINAL SPEECHES

Now follow the "Final Speeches," about which the teacher has been making long-range suggestions for weeks and even months ahead of time. They are speeches which focus on no isolated detail of delivery, since they are supposed to represent all that the student has learned about delivery during the year. Although such catch-all speeches may have been assigned for a round or two just recently, as mentioned immediately above, the final speech is much more important inasmuch as it constitutes the semester examination. The teacher is wise to make a lot of this final effort, discussing topics and developments with students long before their assigned performance periods, building it all up psychologically for a maximum effort. If he can motivate them in this indirect way to practice the speech carefully and intensively, trying to remember the various points that were brought out in critiques of their earlier talks, and in every way putting forth the best that is in them, the preparation for this final talk will have all the integrating effect of a review for a final examination.

More time is assigned for a final speech than for other talks during the year, and to hold the interest and attention of those who have already given their final speech and must therefore simply listen to others for the remaining class periods of the year, all are drafted as speech critics.

SOMETHING FOR THE PARENTS ON PUPILS' HOME STUDY

By Rev. Edward P. Dunne, O.P.*

THIS PAPER IS DESIGNED to recall to the mind of the individual high-school teacher information of value to the parent or guardian of his students. In the multitude of courses concerned with education everything herein discussed has surely been treated at far greater length. It happens, however, that when an individual parent arrives to discuss what he can do to help his child improve, the teacher is caught unprepared to discuss the problem. Many parents arrive during the school day or immediately after class hours when the instructor is either busy or preparing to go home. Often the teacher is mentally fatigued at the end of the day and can not give the problem the thought that it requires. Parents, after an unsatisfactory meeting with the student's instructor, frequently do not return.

A parent or guardian desires the teacher to indicate practical measures to be taken to insure improvement in the quality of work produced by the student. There are many suggestions which can be made provided the instructor has the time to think them out and explain them to the parent. The average teacher can not do this at the time of the unexpected visit. This paper attempts to solve the problem for the teacher and the parent. It does not attempt to solve every problem or particular individual difficulties. However, an attempt has been made to provide concrete suggestions which the teacher may offer to the parent. Included are suggestions regarding the length of study, how written assignments are to be done, the physical and psychological atmosphere necessary for good study, and basic ideas on how to study well. Because some students are deficient in the necessary tools of learning—reading, comprehension, and expression—suggestions for overcoming these difficulties are also made.

NEED FOR HOME STUDY

Each average student is expected to study at home two hours for each class day. The need for such study is readily apparent.

*Rev. Edward P. Dunne, O.P., S.T.Lr., is on the staff of St. Joseph's High School, Jackson, Mississippi.

The average high-school student has five courses. Just to review the material covered in the class day takes fifteen minutes per course. Daily review is necessary if the student is to profit from the lesson. The purpose of such review is to consolidate and clarify the material in the individual student's mind. Unless the student makes the material covered in class his own he has not learned it and can not profit by it.

Each review of material should be followed by a preview of new material to come. Unless this is done the student will have little understanding of what the teacher is attempting to teach and is, therefore, unable to ask intelligent questions concerning the material being presented. The time to present difficulties is when the material is being given by the instructor. If the student has not previewed the material he can not make his difficulties known, because he has none at the time. It is also true that no intelligent discussion can be carried on in the classroom unless the student knows what is being discussed. Facts must precede discussion. This previewing, which is so necessary for making the most of one's classes, can not be accomplished for all classes in the study periods.

In addition to reviewing and previewing, a reasonable amount of homework is given in the various classes. The student who rushes through the assignment with only the idea of getting through, without any spirit of curiosity or intellectual effort, can not receive the benefit which homework assignments are meant to obtain.

The general layout of the homework paper should fulfill the requirements of the various courses and of the individual instructors. Mathematics papers require other rules than do science or English papers. Regardless of the nature of the work, homework papers should be done in ink, unless students are otherwise instructed by the teacher.

All homework should be written in the best English the pupil is capable of writing. Attention should be paid to the rules of grammar. Spelling should be corrected before the final draft is written. The student should possess a modern dictionary for ready reference and should be encouraged to make constant use of it. Teachers of all courses may downgrade papers containing grammatical and spelling errors.

If the instructor is to evaluate properly the work handed in, it is necessary that all written work be done legibly. Poor hand-

writing is an indication of sloppy and hurried work or lack of interest and intelligence. Illegible and messy work also indicates an undisciplined personality. Neatness is a sign of care and good scholarship.

The student should reread carefully the rough draft of his written work, recheck his facts and answers. Attention should be paid to clarity of thought and the proper use of words. Wordy answers are generally the result of fuzzy thinking. If one knows what he is talking about, he will not be verbose or "beat around the bush."

From what has been said, it is clear that two hours of study at home is not too much to expect of each average student. Students with grades lower than *C* will need more home study.

WHEN TO STUDY

The best time for home study is the early hours of the evening. Students are generally tired after school. The late afternoon hours should be given over to recreation, especially physical exercise, or other nonscholastic pursuits. If the student, after a period of recreation, has an hour or half an hour before the evening meal, it is an excellent time for study. The remainder of the study period should immediately follow the evening meal and whatever duties are customarily performed. It is suggested that the home study period be finished before the student engage in recreational activity. The meal time is sufficient recreation between study breaks, particularly if it is not rushed and is a period of family discussion and enjoyment. The earlier the student has finished his home study, the more free time he will have for television, records, reading, or family activity.

It is not wise to permit the student to study right up to retiring time. The mind takes time to relax. If study is prolonged it may make it impossible for the student to fall asleep. The result of such a practice for a period of time will be excessive nervousness, reluctance to attend school, and poorer scholastic work. Study begun too late can not be well done since the young brain grows tired early.

It is essential that there be a set time for study each day. If the time is set and the student is required to spend that time on home study, he will become accustomed to it. He will be less likely to hurry his studies or do them in a slipshod manner. Exceptions should not be allowed easily.

Since the student has varied activities, the home study period should be arranged flexibly enough to permit the student to participate in extracurricular activities. Such activities can normally be foreseen and provision made for them. In most cases alternative schedules will solve the problem of flexibility while retaining regular study hours.

Normally the parent should accept no excuses for skipping or shortening the home study period. The student who claims that he has done all that is required of him in less time is usually fooling only himself. Parents should be on guard against the multitude of excuses the fertile minds of students can produce at will. Firmness is absolutely necessary.

THE ATMOSPHERE FOR STUDY

Because all concentration requires that there be no distractions, it is important that the student study in privacy where that is possible. Two students studying together, unless one is tutoring the other, distract each other. Conversations among others present in the room always seem more interesting than study. The student's mind in such cases is divided between his work and the conversations. The best study can be done only in private. The poorer the student, the more necessary it is that all distractions be excluded.

The study room itself should be neither too warm nor too cold. If it is overheated the student will become drowsy and be unable to concentrate. If it is too cool, he will be too uncomfortable to study well.

The chair should not be too comfortable. Few can concentrate on study lying on a bed or davenport. An easy chair lulls the mind to sleep or to daydream. The best position is to be seated upright in an armless, straightbacked chair. Lounging should not be permitted. An alert position will enable the mind to remain alert. Lounging indicates that the mind is at rest along with the body.

There should be no extraneous articles on the desk besides what is necessary for study. Pictures, toys, pennants, and souvenirs of all kinds tend to distract the student. The dictionary should be within easy reach of the desk. The wall in front of the desk should be bare. Pictures and the like will inevitably make concentration

more difficult. The barer the desk the more conducive it will be for study.

Naturally, there should be no record or radio playing while the student does his work. Music distracts the mind and actually slows the student down. There is sufficient time for music after study has been completed.

Parents should check to see that there is adequate lighting in the place of study. The student's eyes are a precious gift and should be guarded. It is suggested that along with the annual physical examination by the family doctor, there be a check-up made by the oculist. This should be done at the beginning of the school year. If the student does need glasses, it would be wise to see that the teacher knows this fact since some students refuse to wear them in class lest others laugh at them. This does not improve classroom work.

ATTITUDE TOWARD STUDY

If the student is to gain the benefits of education, he must be encouraged by his parents to make the most of his opportunities. High-school years can not be replaced. If one does not learn to study and ground himself in fundamentals, he can never go on to a successful college career. Parents are aware that they have a God-given duty to educate their children and they should be commended for their solicitude. If they did not realize the seriousness of their obligation, their child would not be attending a Catholic school.

Unfortunately, the student, at times, does not recognize the seriousness of his obligation to learn. Even serious-minded students tend to forget the purpose of school under the pressure of their varied activities. Frequently, they are inclined to imagine that they can, with impunity, slide over a portion of the material. Such students need to be reminded of the seriousness of their major employment.

If the parents neglect to impress their children with the importance of school, they fail in their duty toward their child. The parent should never offer a flimsy excuse to take the pupil from class or to give the student reason to believe that school is not a very important thing in his life. The child reflects his parent's attitude. If the parent does not appear to place much importance

on education and class attendance, then he can not expect the child to feel that it is important either. The attitude of the parent, then, is a major factor in the success or failure of the individual student.

Every student realizes that he has a God-given duty to obey his parents. Although he realizes that he goes to school and learns under obedience to his parents' wishes, he fails, often enough, to realize that he has a duty to prepare himself for life by educating himself. School is a duty. In fact, if a student capable of passing a required course were to flunk the course through negligence he would be guilty of sin.

Besides his duty to God, the student has a duty toward his parents to avail himself as much as possible of the opportunities school gives him. His parents sacrifice a great deal to give him a Catholic education. Often this sacrifice means that the parents themselves must do without luxuries they might otherwise have had. If the student would think about it at all, he would realize that he is the one who gains by the education that he is receiving. It is preparing him for future success, perhaps for a better life than his parents had, for his eternal reward. From time to time it is wise to remind the student of this fact.

STRENGTH TO STUDY

The Greek philosophers had the axiom, "A healthy mind in a healthy body." This is true even today. Human nature has not changed. The parent should insure that the student lives a regular life. Growing youth needs the proper food, the proper rest, and sufficient exercise and recreation.

Parents should not permit their teen-agers to grab their meals on the run. They should not permit "pickup" meals just because the teen-ager wishes to do something else. The student can not obtain sufficient nourishment and proper food in this fashion. What is needed is wholesome food served at regular meals with plenty of time for the student to digest his meal properly. In most homes the family supper is the only occasion on which all the members of the family are gathered together. This custom, which draws the family together as a unit, should not be sacrificed for the whim of the adolescent.

It is frequently necessary for parents to see that the student

eats sufficient breakfast before going to school. Some students sleep late and do not have time for breakfast. Others, particularly girls, place themselves on a diet. The practice of missing breakfast when a good half of their day's work must come before noon often leads to nervousness and poor work. Regular and proper meals are a necessity for the physical welfare of the student.

Another requirement for success in school is proper sleep. Since the student's work is mental, it is necessary that he greet the new day with a rested and clear mind. If he has not had enough unbroken sleep, he can not benefit fully from his classes and study. Nothing need be said about the harm done to one's health by constant lack of sleep. The growing boy or girl needs more sleep than an adult, and it is the parent's duty to see that the necessary sleep is obtained. It can not be left to the child himself.

The young body demands exercise, and normal growth requires that the body be strengthened by physical exercise. Fortunately most teen-agers get sufficient physical exercise. However, parents should make certain that their children have some each day. It need not be too strenuous. Too much exercise will leave the student so exhausted that he will be unable to do any intellectual work at all.

Since there is more to life than scholarly development and physical strength, the student should be encouraged to join in the appropriate social and cultural activities. If these are encouraged in moderation they will enable the student to return to his study renewed in body and spirit. Good reading, music, and the like help to develop enjoyable habits which will prove valuable all through life.

CONCENTRATION IN STUDY

Concentration means that one focuses all his abilities on the task at hand. When one studies he should concentrate, that is, focus all his mental powers on the subject of his study. Without concentration the student will not learn as rapidly as he might nor as thoroughly as he should.

It is not particularly difficult to learn to concentrate on study. First, the student must have something definite in mind to do. The intellect can consider only one thing at a time. The student should decide which facts are important in the lesson. He should look for the causal relationships and determine the results of events.

Since the instructor builds upon what the student already knows, the student should attempt to relate the new material with what he has previously learned.

Curiosity can either be a help or a hindrance to the student. Eagerness to learn is a definite advantage. Yet undisciplined curiosity hinders concentration because the mind flits hither and yon without really grasping anything. If the student wishes to concentrate more readily, he should set a certain time limit in which to learn a certain amount of material. This can be determined by past experience. If this is done there will be no time left for day-dreaming. If the student can not finish, it may be because he is not concentrating, rather than that he is making a mistake in judging the length of time required to make the material his own.

Once the student has learned to concentrate he will not find it difficult. For the beginner the following suggestions will prove helpful. Material other than mathematics should be outlined. The purpose of outlining is not to make more work for the student. Rather, it is to teach him to get the meat out of the paragraphs. Each paragraph of a well-written text has one basic idea. The rest of the material explains what the topic sentence says either by way of amplification, example, or proof. If the student can grasp the topic sentence the explanation can be easily retained. Outlines also give the student an insight into the causal relationship between facts. It is easy to remember things which are related to each other. A reasoned explanation, following logically, is far easier to learn than a number of unrelated facts. Since modern text books contain a great amount of material, the student will find it impossible to reread all the material covered in the previous six weeks in one or two evenings and retain it for the examination. If the student has outlined the material he has an excellent instrument for review. All of the necessary facts are at hand, shorn of the nonessentials.

Because outlines focus the mind on essentials, they teach the student to concentrate on what is important. The attention is grasped by the unfolding logical treatment, and learning becomes easy. Only if the student refuses to see the value in outlines does outlining become a burden. It requires time to make a good outline but the results are worth the time and effort.

The student should read aloud. All of man's knowledge comes through the senses. Color comes through the eye, sound through the ear, and so on. Each sense faculty makes a new impression on

the mind. The more sense impressions made on the mind, the more fixed does the impression become. If the same thing is impressed on the mind by several senses it will remain fixed more firmly. It is better, therefore, to read and hear a thing than merely to read it. Reading makes use of the eyes. Hearing is the function of the ear. Two senses are used and two impressions are made on the mind. Writing the material will also help concentration and another faculty is used to impress the same material on the mind.

Before examinations some students attempt to cheat by making a "crib" or "pony." Actually, this is an excellent method of learning concentration. When making a pony the student leaves out all of the nonessentials. He focuses his attention on the job at hand and determines what material the instructor thinks is the most important. If the pony or crib is well made, the student need only go over it once or twice and the matter will be fixed in his mind. He will not need to cheat, then, for he knows the material.

After a period of study the student should question himself on the matter studied. If he can not recall what he has read it is evident that he has not concentrated. He should, then, reread and pay attention to what he has missed. After a short period of time in a class, the student knows the type of questions the instructor will normally ask. It would be wise for the student to make up a list of such questions and learn the answers to them. He will find that he is not often wrong. Use can be made of the questions at the end of each chapter of the text. Essay questions are particularly useful for an understanding of the material studied. Teachers in assigning essay questions usually pick out the most important matter.

Each of these four suggestions will make it possible for a student to learn to concentrate. Once concentration is achieved the student will be able to learn and retain his lessons in a shorter period of time.

MEMORY IN STUDY

There are four things whereby a man perfects his memory. First, when a man wishes to remember a thing, he should take some suitable yet somewhat unusual illustration of it, since the unusual strikes us more, and so makes a greater and stronger impression. . . . Secondly, whatever a man wishes to retain, he must carefully consider and

set in order, so that he may pass easily from one memory to another. . . . Thirdly, he must be anxious and earnest about the things he wishes to remember, because the more a thing is impressed on the mind, the less it is liable to slip out. . . . Fourthly, he should often reflect on the things he wishes to retain. When [he does so] he quickly calls it to mind, through passing from one thing to another by a kind of natural order.¹

There are two kinds of memory: the sense memory and the intellectual memory. The sense memory is often called the "brute" memory. It is the faculty of learning a thing word for word without any reference to the meaning and logical sequence of thought. The sense memory, although helpful, does not remain long unless the thing to be remembered is frequently repeated. All verbatim memory work uses the sense memory, although it may be used also with the intellectual memory.

The intellectual memory is a memory which retains ideas or concepts rather than word sequences. An idea may be retained longer and much more easily than the particular words in which the idea was originally expressed. Use of the intellectual memory is a great aid in learning with the sense memory. In using the intellectual memory the four rules given by St. Thomas should be followed. It is very necessary to follow the logic of the author. One should think out the order which the author follows and try to see how he proceeds. Follow the author's line of reasoning step by step. Once the student sees the argument he can easily retain the idea that the author intends to express.

Once one grasps the idea being presented, he should attempt to see it in relation to what he already knows. When the student is able to connect the idea with previous knowledge, he will retain it better. It is particularly useful to concentrate on the cause-and-effect relationship. The order of time or chronological order, group classification, geographical or age grouping, and the problem-solution order are also valuable. Each one of these logical orders will help the student remember more easily.

In order to make the best use of the sense memory, one should practice using the intellectual memory as an aid. Learning by repetition of unconnected words or facts takes much longer than learning connected words or facts. Use of a logical sequence, by

¹ St. Thomas Aquinas, *Summa Theologica*, II-II, 49, 1, ad 2.

learning according to the sense of the words, cuts the time in half. For example, if the meaning of a poem continues beyond the individual verse, one should learn it according to the meaning rather than line by line. Poetry which is rhymed can be more easily learned if the rhyming words are carefully noted.

When memorizing a long selection, memorize in logical passages. Keep adding to what has previously been memorized. Repeat a new part several times and then repeat from the beginning of the whole piece. One should not try to memorize each part separately or the whole will not remain. Separate parts tend to be recalled separately, unrelated to what goes before and what comes after.

To make a stronger impression on the mind, the memory work should be repeated out loud privately. This way more sense faculties are brought into play and more sense impressions are made on the sense memory.

IMPROVING READING ABILITY

Lack of reading ability is the most serious defect of a student. If a student can not read he can not succeed in school. The textbook contains the basic material for the course. If it does not make sense to the student, he has no other avenue open to him for learning except paying attention in class. This is hardly sufficient unless he has an infallible memory and does not forget anything that has been said. There is no need to dwell on the necessity of being able to read well in future life. Today even the most practical affairs require the ability to read, write and discuss effectively.

The high-school instructor does not have time to teach the backward reader to read. This should have been learned in elementary school. However, the student and his parents can overcome the difficulty with effort. Unfortunately, many students and even their parents are unwilling to admit that the difficulty comes from such a basic source. They attempt to gloss over the fact and lay the blame for failure on poor teaching, difficult matter, or lack of interest. Naturally, lack of interest is present. It even causes inattention in class. Nevertheless, it is an effect of the lack of reading ability rather than the major cause of the failure. The real problem is to teach the student to read, rather than to try to interest him in matter which he is not capable of reading. Because he can not fulfill the minimum requirement for passing the course,

he will make the best of his time by having as much fun as possible, or he will actually ridicule the subject, if not the teacher, so that the other students will not look down on him as an imbecile.

The following suggestions, if adhered to, will increase the student's reading ability.

He should practice reading some interesting material each day. It is not necessary that the matter be school work; indeed it is preferable that it be something other. Well-written articles and books on almost any interesting subject are valuable and easy to obtain. If the subject is interesting to the student, he will find this practice easier to do. The reading material should not be beyond the capacity of the student. Books and articles which are too difficult will discourage the student rather than engage his curiosity.

The student should read aloud to himself at least ten minutes each day. Reading aloud makes it possible for him to hear himself. In this way he can note the flow of words. If the pronunciation seems to be correct, and the flow of words continues without hesitation, he will be sure that he is making progress.

Someone who can correct the student should listen. There is no value in repeating mistakes. The poor reader often "sees" words which are not written. He "reads" what he thinks the word is rather than what is actually to be read; "get" becomes "got," "come" becomes "came." Words which look alike are often interchanged. This is disastrous to the meaning of the passage. The poor reader can not correct this without help, because he is not conscious that he is making such mistakes. Unless he is corrected, his reading will be of little profit.

It is wise to read material containing new words. New words will increase the reading vocabulary of the poor reader. Care should be taken that what is read does not have too many new words or the very difficulty will discourage learning. Each new word should be looked up in the dictionary after the meaning is guessed from the context. Only by use of a dictionary will the student learn the exact meaning of new words. If he does not look them up the sense of the passage may completely escape him.

It is essential to pay attention to grammar and spelling. The meaning of words, as well as their number and gender, depends upon their spelling. If the reader is to grasp the meaning of the author he must be familiar with grammar and spelling. Particular

care should be taken to note the endings of words, especially verbal forms. The use of passive and active voice is most important to the meaning of a sentence.

These suggestions will increase reading ability but they all require effort and time. However, the value of learning to read far outweighs the effort put into the learning.

LEARNING TO COMPREHEND

Reading comprehension means merely that one grasps or understands what is read. Often a student reads a passage without grasping the meaning at all. This is particularly true in reviewing old material. The sense memory recognizes that it has seen the matter before and the student passes on unaware that he has not grasped the meaning. It does little good for a student to read if he does not comprehend what he reads. Learning to comprehend what is read is merely a problem of concentration. The suggestions for improving one's concentration should be practiced.

To check the comprehension which a student has in reading, these suggestions will prove helpful.

Have him read aloud. This drowns out outside distractions and permits him to use more than one sense faculty. Then ask him to try to reproduce the sense of what he read. After the student has read a paragraph he should be able to repeat, in his own words, the sense of the passage. The parent can check the correctness of the reproduction by reading the material.

As the student reads over the given material, he should pay close attention to the meaning. Someone should, then, quiz him on what he has learned in the reading. If he can not answer the questions, it means that he probably did not comprehend what he read. The student can quiz himself by making use of the questions found at the end of the chapter in most text books.

As the student reads a section in a book, he should pick out the topic sentence in each paragraph. If the student can do this, his comprehension is increasing satisfactorily. If he must reread and reread again, his comprehension is very poor. The only solution in such cases is to make a written outline of the material.

PERFECTING POWER OF EXPRESSION

Lack of expression simply means that a student can not reproduce what he has learned. It happens frequently that one who can read

and comprehend material given in the textbook and in class lacks the ability to give it back in his own words. If the student can not express his ideas, the teacher has no way of knowing that the student has learned what has been taught. The following suggestions will enable the student to learn how to express himself more adequately.

He should read the matter over carefully. Then, he should rewrite the matter in his own words, using his own examples. In this fashion he will learn to reproduce the ideas expressed by an author, but in his own way.

Reproduction of the ideas of others is not sufficient. The student should write out at least one paragraph of his own on some subject each day. He should stress completeness of the thought to be conveyed and the use of the exact words which will best express his meaning. The fewer words used to express the idea exactly the better. Verbose paragraphs indicate fuzzy, inexact thinking. By using the proper words, ideas can be clarified and expressed in few words. Since the student is seeking to express his ideas exactly, he should not be content with anything less than perfection. Naturally, the first attempts will be very poor. It requires constant practice to learn to express one's self well. The effort, however, will be well rewarded.

When practicing, the student should pay attention to good English, noting carefully the proper tenses of verbs, the number and gender of nouns and pronouns. Good grammar is an aid to clarity of expression.

Often the student is unable to express his ideas because his vocabulary is deficient. He may increase his vocabulary by looking up in a dictionary the exact meaning of the words he reads. If he can not think of the exact word, the use of Roget's *Thesaurus* will give him a wide choice of similar words, each with a slightly different meaning. The student should not be permitted to be dictionary lazy.

A painless way to increase one's vocabulary is to increase one's reading. A student must not be content with reading the comic page of the newspaper. The ordinary vocabulary used in the daily newspapers is geared to the twelve-year-old vocabulary. This is hardly sufficient for one who wishes to go on to college. He should read good novels and nonfiction. These books will contain many words new to the student, yet not so many as to detract from one's enjoyment of them.

Parents should encourage the student to discuss general matters at home with the other members of the family. In discussing matters of politics, business, religion, hobbies, articles, or books, the student is expressing ideas, his own ideas. If he is not expressing his ideas properly the other members of the family will ask questions or point out this fact. The advantage of discussing general matters with the adults of the family is that the student is not so likely to be embarrassed if he lacks clarity. He will not be nervous, as he might be in front of a class when he is unsure of himself and his audience.

The student should think out what he wishes to say before he speaks. He must try to be logical. He must be sure that he knows exactly what he wishes to say, and how he wants to say it. Unless he is sure of what his idea is, he can not express it accurately. Each idea he has reached by some logical process of thought if he reasoned to a conclusion. When one expresses an idea, he merely repeats that procedure aloud. If the student has not accepted his idea merely on the word of another, it will not be difficult for him to lead another person down the same line of reasoning that he himself has followed.

These rules are simple to follow if one wishes to do so. Their value lies in constant practice. Any business leader, politician or professional person can convince the student of the necessity of being able to express himself. Parents can aid the student to overcome his difficulties by giving sympathetic assistance and by checking to see that the student himself constantly works to overcome his difficulty. Encouragement is not only useful but necessary.

CONCLUSION

The suggestions contained in this paper are not a substitute for an individual analysis of the problems of a particular student. In most cases, however, students with unusual problems are well known to their instructors. Parents or guardians of such students will not find the teacher unprepared to discuss the problem. In the more serious cases the parent or guardian will usually make an appointment with the teacher and the teacher will have his own personal observations and suggestions.

THE USE OF WORDS: A PROBLEM OF BOTH CONTENT AND METHOD

By Canon F. H. Drinkwater*

"CONTENT" AND "METHOD" are the twin deities who preside over educational thought and divide its empire between them. In the teaching of religion, too, we like to draw the same easy frontier line. "Content" (we say) means what we have to teach, the unchangeable faith and morals taught by the Church. We don't have to worry about that, simply because it *is* unchangeable. It is all there, in Denzinger and the *Code of Canon Law*, and of course Scripture too. It is all boiled down for practical purposes in the various national catechisms. All that is "content." The only aspect of religion teaching that can be improved (we say) is "method": the various methods of arousing interest or of holding the attention of large groups, and the kinds of equipment—books, pictures and what not—that will be most useful. Method is where modern educational ideas can come in to help; but (and here all of us would agree) all these questions of methods and equipment are of quite secondary importance. None of them matters at all compared with the sincerity and personal religion of the teacher. For the rest, the all-important thing is the content, which is fortunately all there, cut-and-dried, in the catechisms.

OVERSIMPLIFIED VIEW OF CATECHETICS

It is my purpose to point out how the above view of catechetics is oversimplified. In the first place, content is not such a "fixed quality" as all that, unless we are thinking of the largest headings. To take a simple illustration, the Pater Noster would certainly figure in any list of catechetical contents, and the commentary on it would always include the statement that God is the Father of

*Canon F. H. Drinkwater, editor of *The Sower*, was for long inspector of schools of the Archdiocese of Birmingham, England. This essay is from the book *Shaping the Christian Message: Essays in Religious Education*, edited by Rev. Gerard S. Sloyan, to be published next month by the Macmillan Company, New York. The volume is in honor of the late Monsignor William H. Russell and contains original essays by Fathers Jungmann, Colomb, and Delcuve, among others. This selection appears here with the permission of the publishers.

all men, by creation and by grace. But could such a commentary be called sufficient in these days, in most parts of the world, if it omitted all mention of color bars and color prejudice and the attitude of Catholic doctrine thereto? Oh, you may say, that is merely the explicit application of a principle that is permanent. Quite so, but from the syllabus maker's point of view it is an addition to content. Or again, we might consider the campaign which is now being conducted by all the best catechists on the continent of Europe for more attention to be given to the great key ideas of Scripture and liturgy—the Ark, the Pasch, the Vine, and so forth—in the telling of the Faith, as well as the whole “kerygmatic” urgency of it.¹ This again means a big change in content, the inclusion (or re-inclusion) of much material that does not figure in the manuals and catechisms still in use, and in consequence probably the “including-out” (to borrow Mr. Samuel Goldwyn’s useful phrase) of some of the existing material which has taken up valuable syllabus space and may be only so much lumber after all.

But even supposing the present catechetical ferment to have settled down into a generally accepted syllabus again, so that its content would once more be a “fixed quantity,” even then, we would suggest, the distinction between content and method will not be so clear as people like to think. Denzinger itself, after all, needs some intelligent interpretation and appraisal; the items chosen by its successive editors for inclusion in that helpful collection of doctrinal utterances of the Church are of very varying weightiness and all need to be read in their correct background of historical circumstances; so much so that Denzinger may fairly be described as a dangerous quagmire for third-rate and fourth-rate theologians (with whom all theology boils down to a wooden appeal to extrinsic authority) to flounder about in. But quite apart from that aspect, even in those points of doctrine where the content has been clearly and finally stated by the Church, as it has been in most of the great basic teachings, the sharp distinction between content and method breaks down, simply because we have to use *words*; and words, and the right choosing of words, are a matter neither of content nor of method precisely, but a bit of both.

¹ See for instance, almost any number of the periodical *Catéchistes*, edited by Frère Vincent Ayel, F.S.C. (78 rue de Sèvres, Paris XII^{me}). Or the book by Father J. A. Jungmann, S.J., *Handing on the Faith* (New York: Herder & Herder, 1959), especially the Appendices.

RIGHT CHOOSING OF WORDS

We have to use words. I am thinking chiefly of teaching the Faith to our congregations at Mass, though everything said here will have some application to the teaching of school pupils, converts and anybody else. But the congregation at Mass is the final and most severe test of teaching ability, simply because the ordinary congregation is so very mixed, of all ages and sexes and educational levels. And at Mass there is so much that needs to be said, and so short a time to say it. It is rather tragic to think that in some ways the successful invitation of the faithful by St. Pius X to frequent communion almost defeats its own end; if everybody comes to an earlier Mass for communion (for despite the legislative changes, this is still largely the pattern), and so misses the sermon they would have heard at a late Mass, and if communicants are so numerous that the idea of instruction at Mass up to the nine-o'clock is abandoned, then what, on a long-term view, is likely to happen when over a lifetime or two the faithful have been fed with the Eucharistic Bread but starved of the Bread of the Word, which all authorities tell us is equally necessary? Whatever the correct answer to that may be, the conclusion seems unchallengeable that the Bread of the Word must somehow be broken at Mass, because that is the only time and place when everybody is assembled together.

We have to use words then; and the question I ask is, What sort of words, what kind of language, should we make use of in teaching religion, especially to the ordinary congregation at Mass?

The best preacher I can recall was a little old Franciscan with a long white beard who used to come and help me sometimes at week ends. If you had a good ear for accents you would know that his birthplace was somewhere in Ireland, and I suppose he was a saint. His way of preaching was to stand in the pulpit and let fall rather disconnected sentences in a conversational kind of way, with long pauses in between. The things he said were commonplace enough: but when he said "My dear brethren, God made the world," each word was somehow filled with meaning from inside him. "God created the universe" might have been a more complete statement, but he had no need to strive after verbal completeness. What he would certainly never have said, anyhow, was, "The total framework of creation received its being from Divine Omnipotence."

Everybody admits, of course, that the language we use should be simple, but perhaps we don't always realize *how* simple. A few years ago in England, it occurred to somebody to wonder about the effect of one of the Government's widely circulated pamphlets urging more output, and the Mass-Observation researchers went to work.² It was found that many people could not attach any meaning to words like "ultimately" or "resources" or "subordinate." "Formulate" was thought by some to mean "speed up"; "objectives" was understood to mean "obstacles"; "embody" meant "enforce." These are all words in common use, yet the common man cannot ordinarily be counted on to understand them. Intelligence (the psychologists tell us) does not increase after the age of sixteen, and perhaps most adults never reach the teens at all in that respect. Perhaps we shall be safe in thinking of the average intelligence and effective vocabulary of our congregation as less than those of a bright child of ten or eleven; plus some adult experience of life, which however is received *secundum modum recipientis*.

The above caveat must be extended, I fear, to many words which are familiar and deceptively easy-looking. Take for instance the word "divine," which must presumably be called an abstract adjective (if such a term is known to grammarians). The word "divine" occurs frequently, not only in catechisms and sermons but in numberless prayers and hymns. Yet whenever I have tried to get older children to say what they mean by it, I have found that for the majority it holds merely some vague content of holiness or beauty, and it takes a good deal of "eliciting" before some extra-bright spirit tumbles to the idea that this word in its proper and basic meaning is somehow inseparable from God. Not so long ago some painstaking researchers at The Catholic University of America in Washington (David C. Fullmer and John B. McDowell) conducted separate tests on this very word, amongst others, with elementary-school pupils aged from ten to fourteen.³ It turned out that over 50 per cent even of the oldest children (and an over-

²The Mass-Observation leaflet was by Mr. Tom Harrison, and details of it were given by Harold Nicholson, "Marginal Comment," *The Spectator* (March 28, 1947), 332.

³David C. Fullmer, *The Vocabulary of Religion*, 1943; John B. McDowell, *The Development of the Idea of God in the Catholic Child*, 1952 (both Washington, D. C.: The Catholic University of America Press).

whelming majority of the younger) took the word "divine" to mean "very holy," and were quite prepared to apply it to Our Lady, and also to the angels. I feel sure from my own experience that the same tests would produce the same results in English schools.

The born catechism-maker, if he was statistically convinced of the above facts, would probably sit down quickly and write a new question and answer:

Q. What do you mean by the word "divine"?

A. By the word "divine" I mean whatever pertains to or may be predicated of God.

But would that really get us much further? Wouldn't it still be only the very bright pupil who would use the word with conscious significance?

We are unfortunately much too apt to take for granted that our pupils attach the right meaning to a word simply because it is in constant use. And we people who have studied theology and philosophy and whatnot are much too apt to take for granted that ordinary folk attach some meaning to abstract terms.

It will be further agreed, moreover, that in our preaching we do not want to reach the mind or intelligence only, but also, and especially, the heart. The *heart*, please; not the emotions. By the emotions we mean, or should mean, the feelings which cause an immediate bodily change in us: the emotion of anger sends the blood into your face; the emotion of fear induces trembling knees or shivers down the spine; the emotion of tenderness brings tears to your eyes or a lump in your throat, and so on. There are preachers who make their appeal to the emotions without scruple, and their bag of tricks has some entertainment value, since they can usually draw a crowd, which is more than you and I can do. Nobody ever walked five yards because *we* were preaching. However, let us at least be clear about the preacher's true target: it is not the emotions, but the heart, which is something much deeper and in surer contact with the will. And the key to the heart is the imagination, in the sense in which Coleridge and Wordsworth used that term. It is the business of the preacher somehow to turn up the lights of the imagination, which is no fantasy, but that *lux vera* in which the eternal truths are seen as more real than the visible world and the light of common day.

WORDS WHICH REACH THE HEART

Can we arrive at any conclusion about the *kind* of language that is needed to stir the imagination and the heart?

At this point we get some real help from a famous episode in the history of English literature. As we all remember, two young men called Coleridge and Wordsworth published their joint slim volume of *Lyrical Ballads* in the year 1798, with the declared purpose of starting a revolution in English poetry. They were tired of the artificial phraseology considered *de rigueur* for poets in the eighteenth century (though they could both manage it very well themselves on occasion). Coleridge felt that it left common truth insufficiently illuminated by the higher imagination, and Wordsworth complained that it could not touch the heart. It was Wordsworth who wrote the short preface ("Advertisement," he called it) to the 1798 book, and expanded it into a sort of preface-treatise in the 1800 edition, with further revisions in 1802.⁴

Now thousands of men, millions perhaps, must have felt the touch of nature-ecstasy before William Wordsworth, but he was the first to find out how to communicate the experience itself in suitable words and so perhaps help some to share it who would not otherwise have done so. Many a writer has done it since, but Wordsworth (yes, not forgetting Traherne either), was the first. When he attempted to explain in plain prose what he was trying to do, he was just as liable to be misunderstood as other theorists. Taken too literally, his theory about the poet's function and language would be no more persuasive than what I may beg leave to call Gerard Manley Hopkins' bit of nonsense about "sprung rhythm." But young Wordsworth's main point, as declared in his preface to the second edition of *Lyrical Ballads*—namely, his revolt against the artificial conventionalities of "poetic diction," his insistence on using "the language of conversation in the middle and lower classes of society"—is worthy of the most serious attention, not least from anybody engaged in teaching religion. No doubt he

⁴The early editions of *Lyrical Ballads* have several times been reprinted, even in facsimile, but for anyone interested in Wordsworth's argument much the best book is *The Lyrical Ballads, 1798-1805*, edited with introduction and notes by George Sampson (London: Methuen, 1940). Pp. xxxi + 395. This gives all the poems as in the 1805 version, with full variants, and all Wordsworth's different prefaces in full.

did let fall some exaggerated phrases, but even these when examined are full of genuine insight. His determination to prefer "humble and rustic language," for instance, is found to be nothing less than a prophetic repudiation of the whole Industrial Revolution and the dominance of the mass mind. Rustic people, he explains, can still use sincere language that comes straight from the heart, whereas with the more educated "a multitude of causes, unknown to former times, are now acting with a combined force to blunt the discriminating powers of the mind, and, unfitting it for all voluntary exertion, to reduce it to a state of almost savage torpor. The most effective of these causes are the great national events which are daily taking place, and the increasing accumulation of men in cities, where the uniformity of their occupations produces a craving for extraordinary incident, which the rapid communication of intelligence hourly gratifies." We can all see what he means now, but it was a pretty bright diagnosis for 1802.

Rustic or not, the Poet's language, according to Wordsworthian theory, must be simple, because it is the Poet's business to speak from his own heart to the heart of his hearers, and only simple language can do this. "The Poet is a man, speaking to men,"⁵ he said; "Poets do not write for poets alone, but for men."⁶ And still more revealingly: "The object of poetry is truth . . . carried alive into the heart by passion." It reminds us of Newman's self-chosen epitaph—*Cor ad cor loquitur*: and indeed Newman's distinction between *notional* grasp and *real* grasp of an idea is very relevant. "Truth carried alive into the heart," said Wordsworth. What better description of the catechist's work could we have than that?

Wordsworth's contention was that this could be done only by using the simple language of ordinary life. In the *Lyrical Ballads* (his preface said), "there will be found little of what is usually called poetic diction; as much pains has been taken to avoid it as is ordinarily taken to produce it." By poetic diction he meant the eighteenth-century manner which is seen at its best in Gray's "Elegy": poetry most certainly, but of the head rather than the heart, at the receiving end anyhow; a young don musing for undergraduates perhaps, not a man speaking to all men. You may well object that Shakespeare's poetry, or Francis Thompson's, or Words-

⁵ *Ibid.*, p. 20.

⁶ *Ibid.*, p. 28.

worth's own "Immortality" ode, is not written in "the language of conversation in the middle and lower classes of society" (Advertisement to *Lyrical Ballads*, first edition). Wordsworth would reply that the passages in such poems which reach and move the reader's heart are nearly always passages which come nearest to ordinary speech. One rather trembles to think what he would have said about today's ultra-modern school of poetry which, even while using a conversational vocabulary, manages to keep the reader completely in the dark as to what it is all about!

Wordsworth's aim was explained by his friend Coleridge from another angle.⁷ Mr. Wordsworth's object, he said, was "to give the charm of novelty to things of every day, and to excite a feeling analogous to the supernatural, by awakening the mind's attention from the lethargy of custom, and directing it to the loveliness and wonders of the world before us," which (he says) we do not feel or understand, on account of "the film of familiarity" which invests them. And isn't that, too, precisely the aim of the good catechist? That his pupils should see the familiar eternal truths with a fresh eye, in their full, compelling reality undimmed by the haze of routine? I suggest that young Mr. Wordsworth knew what he was talking about, and that what he says about language holds good for religious truth as well as poetic truth; that the heart is reached (always supposing we *want* to reach it: one has known professional theologians who disclaimed any such desire quite ostentatiously), by the language of ordinary life and not by academic or scientific or bookish language; that we must indeed employ academic language in religion for the benefit of the head and in the interests of accuracy; but that we must get back from the head to the heart; and *that* means making the transition safely back into ordinary language. Surely we do not do this successfully enough, especially at the secondary-school level. We still tend to use two languages in two separate compartments: the warm simple language accurate enough for practical purposes, which we use for prayers and hymns and missions; and the artificial jargon for the lecture room and textbook and examination questions, and much too often for pulpit instructions too. Can anybody tell me of a secondary-school religion textbook which would fulfill Wordsworth's requirements about language? And please don't anyone

⁷ Samuel Taylor Coleridge, *Biographia Literaria*, chap. XIV, Everyman's Library (London and New York: J. M. Dent, E. P. Dutton), pp. 160-67.

say we are asking the teacher to employ language that stirs up the emotions. If people can't see the difference between the emotions and the heart they have not even begun to understand what it is all about. There is a kind of language which can reach to the heart, and another kind of language which seals off the heart as effectually as trouble in the fusebox shuts off the electric current. There are times when you need to shut off the electric current, for repairs or tests or some such reason; but you don't expect any light or heat during these circumstances. It is a question of which kind of language you need for teaching religion, as distinct from "cognate subjects." And the hint from Wordsworth, and from the beneficent revolution he effected in English poetry, can reasonably be borne in mind.

USING PHRASES OF COMMON SPEECH

Perhaps this is the place for an illustration, and what could better serve our purpose than the doctrine of Grace, which more and more nowadays comes to take a central place in our catechesis, both as the Mystical Body of Christ seen in action and as a new flowering in the Church of devotion to the Holy Spirit? Grace, yes! but how to describe, let alone define, the Grace of God? Somehow when it gets right down into the classroom, not to mention the pulpit, it becomes as matter-of-fact and materialistic as the groceries in the shop round the corner. If the doctrine comes back to us from the lips of our school children as a glib but quite dry-as-dust account of a mechanical soul process supposed to be highly utilitarian but having no special beauty of desirableness about it, it is because the idea of Grace in our own minds has drifted away from the idea of the Holy Ghost and has turned almost into something quantitative and measurable, a quasi-material commodity. For many Christians, says Father Léon de Coninck, Grace seems to be "a thing apart, something that can be isolated in itself; rather like a statue that continues to exist independently of the sculptor. We can get grace as we can get bread or medicine. . . . Grace understood in its relationship with the Holy Spirit is not 'a thing' which one can increase like pennies in a money-box. It loses its impersonal aspect to assume its living vividness in the light of the Holy Spirit."⁸ This is profoundly true, and when we can translate

⁸Léon de Coninck, "The Holy Spirit and the Preaching of Grace," *Lumen Vitae*, VIII (January-March, 1953), 73-76.

such literary expressions as these into the phrases of common speech, as Our Lord did, we shall be getting somewhere with the faithful.

The term Sanctifying Grace is evidently felt to have lost some of its freshness, and to have acquired some of the disadvantages of a technical term; indeed some of the revised catechisms prefer to refer to it more commonly as "the Supernatural Life." The word "life" has the great advantage that it was used by Our Lord. But as soon as you add the word "supernatural" to it you are letting yourself in for lots of definitions, and after a certain number of these you begin to wonder whether all this "plugging" of the idea of Life does not take some of the life *out* of it. Would not the term "New Life" (one wonders) be more handy, vivid and scriptural than the term "Supernatural Life"? Possibly not quite so completely accurate; but is complete scientific accuracy *everything*? "New Life" too is accurate as far as it goes. The word "supernatural" is a useful word on occasion, but also a cold-blooded scientific sort of word that you could never use in a prayer or a hymn; a word that Our Lord is not recorded to have used and that He cannot easily be imagined using. And if perfect accuracy is what we are after in catechisms, ought we to use the word "supernatural" as if it necessarily signifies the Divine Life? After all, in itself and by etymological force, the word only means something above one's own nature. You can, for instance, imagine God conferring on a man's soul all the powers of the angelic nature; those gifts would be, in the ordinary understanding of the term by those who use English, supernatural to man, and yet would still have nothing to do with grace and glory. But, you will say, the theologians have supplied us with a word for that, "preternatural." Or again, you say you are using the word "supernatural" in an all-over sense, meaning above *every* nature, above every *created* nature, so that it does signify the Divine Life. All right, but in that case why bother to say "supernatural," why not just say Divine Life, or New Life from God? That word "supernatural," the sap has gone out of it now, but I expect when it was first used it was an inspiring, exciting sort of word, like the word "mystical" when I was young. I suspect that to the Catholic youth of today the word "mystical" is already, or is rapidly becoming, a boresome technical term. Words die and dry away, as the daffodils do.

Sometimes, it seems, the simpler the words are that you use, and the less you explain and define them, the more alive they remain

and the more effective in getting as far as the heart. If we just said that God comes to live in our soul, and this New Life is what is meant by "grace"—wouldn't such a statement, keeping close as it does to John 14:23, be likely to wear as well as the longer or more ambitious words and phrases?

So let us get back to theory, hoping that we will not be considered too theoretical. Let us state our thesis—an elaboration of Wordsworth's, if you like—with brevity and without proof.

It is not just a question between long words and short words, or long sentences and short ones. It is a question of two different ways of *using* language.

TWO WAYS OF USING LANGUAGE

There are two main kinds of language, which we may call Scientific (matter-of-fact, precise, one-dimensional, stripped of ambiguity) and Poetic (in the Wordsworthian sense: meaning not verse, or beautiful choice of words, and certainly not meaning metaphorical as opposed to literal, but simply the language of ordinary life and of literature, full of associations and suggestion, capable of meanings on two or more levels, evocative rather than exact, though it has its own kind of truthfulness and accuracy). Both Scientific and Poetic language may be further divided into difficult and simple. As thus, for examples:

Scientific-difficult: Some formidable sentence out of Einstein or St. Thomas.

Or the usual catechism definitions of Grace.

Scientific-simple: Any easy bit of weather forecast.

A business letter.

Or the statement, "We cannot get to heaven without Grace."

Poetic-difficult: Francis Thompson's "The Hound of Heaven."

Or the following descriptions of Grace:

"Thou who art called the Paraclete, best Gift of God above,

The Living Spring, the Living Fire, Sweet Unction, and true Love."

Poetic-simple: Lincoln's Gettysburg speech.

The catechism answer, "God made me to

know Him, love Him, and serve Him in this world and to be happy with Him forever in the next."

Or the statements: "God is living in your soul." "I am the Vine, you are the branches."

The Gettysburg speech is chosen precisely because it is so bleak and bare, and devoid of everything vulgarly understood by imagination or beauty, so much so that the unpsychological might put it into the Scientific-simple class. But of course, its choice of words—every one loaded with associations—combined with the circumstances of its delivery to make it overwhelmingly moving, though somewhat by delayed action. However, the Poetic-simple language need not ordinarily be that austere.

My thesis is that the last of the four kinds of language, the Poetic-simple, is the only one that has power to reach the heart. This is what Wordsworth meant to say more or less, though he failed to allow fully for the existence of the Scientific-simple, and for that reason sometimes blundered into the prosaic even in his verses.⁹

The Poetic-difficult has a certain tendency toward reaching the heart: a kind of softening-up process you might call it. But when the time comes to hit the bull's-eye, the poet must get down practically to words of one syllable:

⁹ On this point the interested reader may be glad to have one or two further short quotations out of George Sampson's book. In the 1802 edition Wordsworth had seemed to argue that there is no real difference between prose and poetry: "Some of the most interesting parts of the best poems will be found to be strictly the language of prose when prose is well written" (p. 16). Coleridge could not quite swallow this, and about the same time we find him writing in a private letter to W. Sotheby: "In my opinion, poetry justifies as poetry, independent of any other passion, some new combinations of language and commands the omission of many others allowable in other compositions. Now Wordsworth, *me saltem judice*, has in his system not sufficiently admitted the former, and in his practice has too frequently sinned against the latter."—*Letters of Samuel Taylor Coleridge*, edited by Ernest Hartley Coleridge, 2 vols. (Boston and New York: Houghton, Mifflin and Co., 1895), pp. 373-75. No doubt it was the force of such criticisms that led Wordsworth to make some changes to the preface in 1805, adding for instance the following footnote:

"I here use the word Poetry (though against my own judgment) as opposed to the word Prose, and synonymous with metrical composition. But much confusion has been introduced into criticism by the contradistinction of Poetry and Prose, instead of the more philosophical one of Poetry and Matter of Fact, or Science. The only strict antithesis to Prose is Metre."—Sampson, *op. cit.*, p. 380.

All which thy childish fears
Fancied as lost, I have stored for thee at home.
Rise, clasp my hand, and come.

Good night, sweet prince;
And flights of angels sing thee to thy rest!

Shakespeare is especially interesting, because the ordinary language of the plays is so very Poetic-difficult, yet when he has to touch our hearts at all costs he always comes down to the simplest words. This happens in the sonnets too where he was desperately sincere in his efforts to touch one heart at least.

And what of Scientific language? The Scientific-simple often has great usefulness, even in the pulpit. It can play the part of sign-posts, of strict definition, preventing misunderstanding, or a giant excavator clearing the ground, and so on. Nobody could possibly believe more than I do in definition, in its right place. I hold that if everybody would only define their terms accurately, nearly all controversies would collapse as unnecessary, and many controversialists would discover to their surprise that they were in agreement with each other. Such accuracy can only be achieved by the use of Scientific language even in religion. All I am doing is calling the reader's attention to a fact: namely, that if you want to reach people's hearts, Scientific language is not going to do it; even Scientific-simple language will not do it, and as for Scientific-difficult it immediately shuts off all approach to the heart, as the dropping of a steel curtain would. Scientific-simple language is often called for in the pulpit, as for instance when we are explaining the Lenten regulations: but at such times we do not expect even the saintliest of people in our congregation to look as if something had lit them up inside.

Nor do I mean (God help us all!) that Poetic-simple language will infallibly move people's hearts. Of course not—all sorts of other things are involved; but it is the only kind that has any chance of doing so.

Incidentally, it is right to point out that the Poetic-simple is the only kind of language on record as being ever used by Our Lord, either in the Gospels or in His appearances to the saints. He never defines anything, and certainly not His own terms; never uses Scientific language at all; never uses even Poetic-difficult. Don't ask me why. Phrases like "oriental imagery" are unimpressive here.

There is nothing specially oriental about it, any more than about St. Patrick's Breastplate or St. Francis' Canticle of the Sun. It is just human, poetic, non-scientific; by no means plain, but simple, always simple. And concrete, never abstract. (Think of all the things He said about forgiving, yet never once using the abstract word "forgiveness.") St. Paul seems to use Scientific-difficult language sometimes, as about justification and all that, but perhaps one should call it rather Poetic-difficult: elaborate metaphors, and so on. I suppose one permanent complication about the science of theology is that it must erect a lofty structure of truth expressed in scientific language upon a basis of truth expressed in non-scientific language. It is like building a mighty bridge not on solid ground, but across some wide river bed. This can be done to last, but not by any second-rate engineers in a hurry. And how wise the Church is to insist that the "Bible and Bible only" is not enough.

PUTTING THEOLOGY INTO SPEECH OF ORDINARY LIFE

But let us turn away from these deep and perilous waters, and concentrate on our practical problem of the right language for communicating the Word of God. Evidently, the Poetic-simple must be the kind to be mainly used, since it is the only kind which can be relied on to touch the imagination and reach the heart. But on the other hand it is the only kind which is *not* used when, in our seminaries and our pre-seminary schooling, we are taught the religion which we are going to teach to others. The aim of the theologian (and we may add of the canon lawyer, since theology mostly seems to be learned in terms of canon law nowadays) is to *eliminate* all imagination from his intellectual process and reduce his language to the purely scientific — more often than not the Scientific-difficult, full of analysis, abstractions, divisions, generalization, technical terminology. Even when we escape from the Latin, or the Latinized Scientific language of the manuals (which also colors the school textbooks and catechisms), what we escape *into* is likely to be not the Poetic-simple but the Poetic-difficult literary kind of vocabulary which can doubtless be a help to the educated reading public, but is without meaning to ordinary folk. Not for worlds would I disparage those thoughtful, philosophic sorts of books, the Maritains and Berdayevs and Guardinis, and their numerous counterparts who write in English. To people at university

level who think in that kind of language, especially to the adolescent imagination which delights in broad sweeps and novel vistas, such writing can be very stimulating, though I doubt whether it gets as far as the heart by itself. But for our ordinary listeners, the Poetic-difficult is no more helpful than the Scientific; phrases like "vibrance of infused charity," "contemporary Messianic hope," "the mysterious economy of salvation," which I cull at random from any page of my favorite authors, would pass like a chilly breeze over the heads of our congregation, just as much as this one from a secondary-school textbook: "Confession should be complete and integral: there are two kinds of integrity, material and formal." This would presumably fall into the category of Scientific-difficult. And finally there is the language of the encyclicals, the *stylus curiae*. I don't know what class it would fit into exactly, but I'm afraid it would not be the Poetic-simple.

What is the consequence of all this for the teacher of religion? The consequence is that preaching and catechizing become primarily a work of translation. We clergy learn our religion in one language (I don't mean Latin — that's another complication — I mean Scientific-difficult English), and have to preach it in another. *Most of us think it is enough to translate the Scientific-difficult into Scientific-simple, and that is where we are mistaken. If we want to have some chance of reaching people's hearts, we have to translate it into Poetic-simple—the language of ordinary life.*

Some readers, I am sure, will be up in arms against the idea that there is any such difference between Scientific-simple and Poetic-simple. "He loved me and delivered Himself for me." That statement certainly goes to the heart; and is it not the literal truth, is it not a scientific theological fact? To be really scientific, the sort of statement that a pernickety *ensor librorum* would pass if you or I had written it, instead of St. Paul, would have to run something like this: "He loved me, as He loved all the other millions of mankind: He offered His death to atone for my sins amongst others, and I may reasonably hope that He would have done the same even if there had been no other sinners in the world." By the time you have said all that, the temperature is perceptibly cooler, isn't it? I am not saying that these qualifications ought not to be made somehow, somewhere. All I say is that while you stop to make them, while you strive for complete accuracy of statement, your arrow is less likely to fly straight to the heart.

On the other hand it may be possible that just as some of us are without any ear for music, so there may be others of us who are so literal and matter-of-fact and flat-minded that we are capable only of Scientific-simple language and not of ordinary everyday human language at all. If so, possibly we ought not to preach, since it is certain we cannot get any further than people's intelligence, except perhaps by some miracle, or psychological back door, for there are probably more things in heaven and earth than your philosophy and mine have dreamed of.

BEST TEACHERS FOR RELIGION CLASSES

But it is a real question whether the dull and unimaginative should be set on teaching religion, or indeed become teachers at all.

In any case it is very much to be desired that schools should put the best teachers, not the weakest ones, on to the teaching of religion. This has not been the general custom by any means on the side of the Atlantic where this article comes from, and its writer would be edified but surprised if the tradition on the other side of that ocean were different. There are usually so many urgent reasons, especially in schools run by religious orders, for putting all the best teachers on to the secular subjects, as if mere piety were enough in the religious teacher. But in the long run it is rather a disastrous policy. If only it could be changed, especially in the higher reaches of education such as teacher-training colleges and the upper forms of high schools! If only the Good News could be taught by the imaginative and inspiring teachers who can see something of what it means and know how to light up its relevance to the whole of life! No other reform in catechetics could have such an immense effect as the changing of this bad tradition.

This was one of the points rightly urged by Mr. Frank Sheed in a recent pamphlet which I hope drew as much attention in the United States as it did in England and in Ireland.¹⁰ The point is closely connected in practice with his other demand for a richer and deeper teaching of the great central doctrines. Teachers with pious but second-rate minds, faced with the task of teaching the Scientific-difficult jargon of seminary theology and catechisms, prove

¹⁰ F. J. Sheed, *Are We Really Teaching Religion?* (New York: Sheed & Ward, 1953).

quite unequal to the task of translating it even into Scientific-simple language, much less the Poetic-simple. They do not in fact even perceive any need of doing so, and just end by teaching the stuff, and their superficial "explanations" of it, in the parrot-fashion way they were probably taught themselves when young. Yes, it is a *very* bad self-perpetuating tradition of bad teaching. Monsignor Russell was himself a conspicuous example of the better way of doing things, and spent his life in spreading it. It would be a happy result of this volume if Catholic high-ups became convinced that religion in the classroom is not less important than other subjects but far more important, and needs first-rate teaching, the beneficent effects of which would certainly not be confined to religion but would overflow into the whole life and teaching of a school.

A few other practical conclusions might follow, once we were all agreed on the desirableness of such large simplifications as are suggested here. Catechetics would need to be taught in seminaries, and the teaching of theology would need to be re-oriented in a pastoral direction. Conferences and collaboration would be needed, not only between theologians and catechists, but between all those active in teaching, including somehow parents (who always get left out of everything, don't they?). Catechetical exhibitions and libraries would be needed in every locality. All these suggestions have already been put forward urgently and officially by the first International Congress of Catechetics which met in Rome in 1950.¹¹ There is much hope, too, in the Higher Catechetical Centers which have begun to operate in countries like France and Holland, and which aim—as I am sure Monsignor Russell aimed in his lifetime—at sending forth the future key teachers of the coming catechetical blossom time. I shall, I imagine, not live to see all this; but let us hope it will be soon, for the world's need of it is even more urgent than ever before. *Veni, et noli tardare!*

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The importance of communications techniques to modern business management has been recognized with the addition to the curriculum of Loyola University's College of Commerce in Chicago of a comprehensive course in business and industrial communications.

¹¹ *Acta Congressus Catechistici Internationalis*, MCML (Roma: Typis Polyglottis Vaticanis, 1953).

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

AN ANALYSIS OF CURRENT CRITICISM OF AMERICAN SCHOOLS by
Rev. Anthony Tassin, O.S.B., M.A.

The purpose of this study was to identify and evaluate philosophically the current criticisms of American elementary and secondary schools as expressed in sixteen books of the postwar period.

The various criticisms were formulated into simple statements and tabulated as to source and frequency. It was found that all the criticisms could be classified under the following headings: (1) criticisms essentially philosophical; (2) criticisms of the curriculum and the teaching of fundamentals; (3) criticisms dealing with religious and character training; (4) criticisms of secondary-school aims and organization; and (5) criticisms of deficiencies in school personnel and control of schools.

The writer concluded that the current wave of educational criticism seemed on the whole to be a favorable trend. He looked upon it as an index of the interest, insight, and zeal of the American people concerning their schools. He recommended that educators should study carefully the criticisms and be earnest about self-evaluation and self-improvement.

HISTORY AND PRESENT ORGANIZATION OF THE DIOCESAN HIGH
SCHOOLS IN THE ARCHDIOCESE OF PHILADELPHIA by Sister Mary
Gerard Gebler, S.C.C., M.A.

This study presents in detail the history and development of each of the diocesan high schools in the Archdiocese of Philadelphia. Descriptions of the administrative setup in each school, its organization for interschool extracurricular activities, and a summary of the regulations and policies of the archdiocesan school office regarding these schools are also presented.

The study concludes that the advantages of the diocesan high-school plan far outweigh its disadvantages. In the City of Philadelphia and its suburbs, diocesan high schools care for 83 per cent

* Microfilms of these M.A. dissertations may be obtained through the inter-library loan department of The Catholic University of America; information on costs will be sent on request.

of the Catholic youth of high-school age. Being large, these schools provide for more efficient and more economical operation of secondary education.

HISTORY OF THE ADMINISTRATION OF PAROCHIAL ELEMENTARY SCHOOLS IN THE ARCHDIOCESE OF NEW YORK (1800-1900) by Sister M. Patricia Ann Reilly, O.P., M.A.

This dissertation attempts to trace the history of the administration of elementary parochial schools in the Archdiocese of New York from 1800 to 1900.

The findings indicate that the century under study may be divided into three great educational periods, each having its peculiar characteristics. The first, from 1800 to 1840, was the period in which lay trustees played a dominant role in the administration of the schools; the second, from 1840 to 1884, was the period of the birth and early development of the parochial school system as founded by Archbishop Hughes; and the third, from 1884 to 1900, marked the period of diocesan centralization of school organization which changed the entire aspect of Catholic education. In general, this dissertation might be called a collective biography of the bishops of the diocese who, in spite of violent opposition from within and without the Catholic Church, ardently championed the cause of Catholic education.

Records of synods and councils contributed important data which reflected the work of the hierarchy on behalf of parochial education in nineteenth-century New York. Other primary source materials were located in the archives of the Archdiocese of New York, archives of the Paulist Fathers, archives of the College of Mount St. Vincent, and the office of the archdiocesan superintendent of schools.

A SURVEY OF CATHOLIC ADULT EDUCATION IN 1955 by Rev. Edward Schad, M.A.

In an effort to determine the extent and nature of adult education programs under Catholic auspices, a survey was made among all Catholic universities and colleges and all diocesan superintendents of schools.

There were 334 replies, but only 67 adult education programs

were found, of which 10 were under the sponsorship of a diocese and 57 were sponsored by colleges.

Information was obtained from the 67 directors of adult education regarding the nature of their programs. These data included information on students, on administration, on the scope and goals of the program, and on the schools' self-evaluations of the programs.

A STUDY OF EXTRA COSTS IN THE EDUCATION OF SECONDARY-SCHOOL STUDENTS by Catherine E. Douglass, M.A.

This study was concerned with the participation of 427 students in the extra-academic activities involving cost to the students in two private high schools.

The data revealed that there were 26 different activities in which girls could participate and 74 activities in which boys could participate. The girls accepted 41.2 per cent of the opportunities offered them, and the boys accepted 47.4 per cent of the opportunities open to them. The girls reported that 85.8 per cent of the money spent on activities came from their families, 12.2 per cent was earned by them, and 2.0 per cent came from other sources. The boys reported that 65.1 per cent of the money spent on activities came from the family and 34.9 per cent was earned. The average annual cost of the activities reported by the students was \$69.17 for the girls and \$22.12 for the boys.

A COMPARATIVE STUDY OF TWO METHODS OF TEACHING SECOND-YEAR LATIN by Virginia M. Kaufman, M.A.

The purpose of this study was to discover whether second-year Latin students whose assignments in grammar and syntax consisted chiefly of original work, rather than assignments from a text, gained a more thorough knowledge of Latin grammar and syntax, a more complete grasp of vocabulary, and a greater facility in translating Latin than did students whose assignments were from a text. In this experiment 197 students participated.

In Latin syntax and reading the results of both the experimental and control groups were similar. In Latin vocabulary the test scores showed statistically significant critical ratios favoring the experimental group, whose assignments were not from a text. When the tests were considered as units, the differences in the scores of the two groups were not statistically significant.

HIGHER EDUCATION NOTES

Catholic University's rector, Rt. Rev. William J. McDonald, has been awarded an honorary doctorate of laws by the National University of Ireland. The degree was given *in absentia* last month and will be presented to Monsignor McDonald later by the Irish ambassador to the United States.

The Cardinal Gibbons Medal, highest honor of the Alumni Association of The Catholic University of America, will be awarded this year to Mr. Thomas E. Murray, former member of the Atomic Energy Commission. This award will be made this month at the homecoming banquet of the association.

Radio WCUA, voice of The Catholic University of America, initiated regular broadcasting last month. Staffed by eighty students, the station will be the largest student organization on the campus. Broadcasting at 660 kc., its range is limited to residents on or near the campus. Live lectures, plays, musical programs, and sports will be featured, along with regular news broadcasts.

University of Seattle has inaugurated a College of Sister Formation, first new college to operate according to the plan developed by the Sister Formation Conference. At Seattle, the new college will have equal standing with the other five colleges of the university, Rev. A. A. Lemieux, S.J., president of the university, announced. Father Lemieux said that the university will furnish faculty and facilities for the college until 1960, when it is expected to be moved to Providence Heights College, a new institution being constructed near Seattle for the Sisters of Charity of Providence. After the move, Father Lemieux explained, the college will be an institutional branch of the university which will maintain academic control over it. Degrees upon completion of the four-year program will be granted by the university. Four religious communities of women are currently participating in the program of the new college. Dean of the new college is Mother Mary Philothea, F.C.S.P., national chairman of the Sister Formation Conference.

Planning to teach in college, nearly one thousand graduates of U. S. and Canadian colleges are today doing graduate work at leading universities in both countries as Woodrow Wilson Fellows. They are the first group in a new five-year program of fellowships for prospective college teachers made possible by a \$25,000,000 Ford

Foundation grant to the Woodrow Wilson National Fellowship Foundation of Princeton, New Jersey, which will spend \$5,000,000 annually on the program through the 1962-63 academic year. Each fellowship pays the full cost of tuition and fees for the first year of graduate study and provides a living allowance of \$1,500 for single students with additional allowances for dependents. Direct grants are also made to graduate schools where Woodrow Wilson Fellows are enrolled for the support of students beyond the first year.

The Woodrow Wilson National Fellowship Foundation grew out of a fellowship program established by Princeton University in 1945 and enlarged in 1952 when the fellowships were underwritten jointly by the thirty-seven universities comprising the Association of American Universities and by the Carnegie Corporation and the General Education Board. The 1957 Ford Foundation grant made it possible to increase the fellowships to one thousand a year, with the first participants in the new program entering graduate school this fall.

The Catholic University of Puerto Rico has just completed ten years of existence. For \$1,420,000—\$680,000 of which is still outstanding in loans—it has put together a campus of 120 acres with these facilities: three large classroom buildings, a library containing 45,000 volumes, an administration building, a chapel which seats 1,400 persons, four faculty residences, two student dormitories, six smaller buildings, a radio station, and two residence buildings now under construction. The university has 4,496 students, of whom 2,809 are full-time. It runs on a budget of \$800,000 a year. Faculty members number 168. In the last seven years, more than 1,140 teachers have graduated, of whom more than 1,000 are now teaching in the Puerto Rican public schools.

American colleges differ widely in the range of abilities and aptitudes represented in their student bodies, says M. Max Wise in a report on college students today entitled *They Come for the Best of Reasons*, prepared for the Commission on the College Student of the American Council on Education. The over-all college student population represents the total range of ability and achievement of high-school graduates, although there is in the colleges a greater proportion of those with high ability and achievement.

SECONDARY EDUCATION NOTES

The first step in the competition for at least 735 Merit Scholarships was held last April 29, when some 479,000 high-school students in 14,000 high schools took the qualifying test. The tests have now been graded, and the highest scoring students in each state have been identified—10,000 in total. About 875 seniors in Catholic high schools are represented among these semifinalists. Though a diocesan breakdown of the total from Catholic schools was not immediately available, the State of New York led all other states with 83 Catholic high-school seniors ranked as semifinalists. Next came Pennsylvania with 80 from Catholic high schools, then California with 75, Illinois with 73, Ohio with 67, and Michigan with 58. Officials of the scholarship corporation, which grants the largest privately financed system of scholarship awards in the history of the country, said that 95 per cent of the semifinalists are expected to pass the next examination in December and become finalists. The names of those finalists not selected by the corporation for its scholarships are sent to United States colleges and universities with a recommendation that the students be considered for scholarships the institutions have available.

Teaching about schools is an investment in the future of education. Many schools are attempting to provide experiences that will give the pupil an appreciation of his school and its staff from the time he enrolls until he completes his formal education. Fred Turner, general consultant in instruction for the Florida State Department of Education, says an understanding of the responsibility and problems of the schools gives the student an entirely different outlook on the field of education and its importance to the American way of life. Many schools, he writes in the *Florida School Bulletin* for June, 1958, are realizing this and are including a unit on education in one or more areas of their curriculums. The most popular grade level for the introduction of such courses is the twelfth, with some schools beginning the courses in the ninth.

Six thousand radiation detection kits, complete with Geiger counters and other devices for measuring radioactive contamination and fallout, have been distributed to high schools throughout the country. The distribution is part of a civil defense training and preparedness

program which has as its goal the training of a million persons in use of the equipment by 1961. Students using the equipment also will become acquainted with general principles underlying radiation phenomena. The kits were distributed to each state on the basis of a formula furnished by the United States Office of Education. Present supplies are exhausted, according to a report in *Education Summary* (September 20, 1958), but civil defense authorities hope to make additional kits available in the spring and next fall.

A nation-wide poll of teen-agers indicating they have much more interest in their studies than they are given credit for is seconded by many school administrators. As reported in *The New York Times* (October 5, 1958), the educators believe that student attitudes and their test results indicate a definite trend toward more interest in scholarship. They say the students are reflecting the temper of the times. The opinion sampling of over 11,000 students was planned by Dr. Harry Deane Wolfe, professor of marketing at the University of Wisconsin School of Commerce, and carried out for *Scholastic Magazines*. The survey was conducted in 284 junior and senior high schools of all sizes and kinds. Nearly 95 per cent of those questioned thought good marks were important to their futures, and eight out of ten said the most important factors in success in life would be hard work, intelligence, and personality, in that order. At the bottom of the list were money and influential friends or relatives.

Half a dozen youngsters who unobtrusively enrolled in Ohio State University last month had a unique distinction. They were high-school students, the second contingent of gifted sophomores and juniors nominated by their principals to take college work in an experimental setup organized by Ohio State University and Columbus schools. Designed to help such students realize their capabilities by doing advanced work for an hour a day in fields ranging from chemistry to history, the program makes a point of keeping the teen-agers as anonymous as possible to avoid any ego-damaging condescension from genuine collegians. Professors treat them like the rest. As reported by *Newsweek* (October 1, 1958), the first group of eleven students this summer convinced a committee headed by Professor W. Todd Furniss that the experiment was worth sustaining.

ELEMENTARY EDUCATION NOTES

In elementary grades the lowly little *equals* mark is one that is frequently misunderstood, so reports Sister M. Evelyn, R.S.M., writing in *The Catholic Educator* (October, 1958). Most children will tell you that it means the answer, and seldom realize that it is the indicator of why the answer is the correct one. As a matter of fact, *equals* may mean a number of things—the same quantity, the same monetary value, the same size, the same relationship. If we ask children, "How are these things equal?" they will begin to observe more carefully likenesses and differences, an ability basic to all learning. Another item of utmost importance in elementary mathematics, states Sister, is an understanding of the grouping process in our number system and the function of zero as a place-holder. In a number like 250, the child should see that the 5 stands for five groups of units, but its position in the second place to the left indicates that there are ten units in each of the groups. Similarly, the 2 stands for two groups of units, but its position in the third place to the left indicates that there are one hundred units in each of these groups. Many children can recite "units . . . tens . . . hundreds" without ever grasping the idea that two groups of hundreds are equal to twenty groups of ten, or to two hundred ones. When he realizes that where he puts a number carries as much meaning as the number which he writes, and that zero is used to keep the other numbers in their proper places, a great many of the so-called zero difficulties will disappear.

Teaching fractions often presents a problem to the teacher and a mystery to the pupil. *The Journal of Educational Research* (September, 1958), reports a study of errors in fractions by pupils in the sixth grade, made by Orville B. Aftreth of the Motley and Pratt Elementary School, Minneapolis, Minn. In this study pupils in experimental groups were required to identify and correct typical errors embedded in a series of 19 worked-out sets of examples of addition and subtraction of fractions. The pupils in the control groups merely worked out the same 19 sets of examples as practice exercises. There were two classes of sixth graders in each group. The purpose of the study was to determine the effect that exposure to errors in fractions had on subsequent learning. The outcomes of this experiment suggest that in classroom procedures the following

new avenues of approach are possible in the teaching of addition and subtraction of fractions: (1) The exposure of children to the process of identifying and correcting errors in practice exercises in addition and subtraction of fractions will not affect learning adversely in the early stages of learning in these processes. (2) In order to provide a wide variety of learning activities the classroom teacher may include experiences in detecting and correcting errors systematically in these processes on a group or individual basis. This procedure may not be effective during the later stages of learning an operation.

Children's voices should be trained and improved in the elementary grades, asserts Wilmot Provonost in the *NEA Journal* (October, 1958). If a voice improvement program is to be provided to meet individual needs, there must be systematic instruction if it is to be successful. In the primary grades auditory discrimination is most important. Expressive voices, smooth phrasing, variety of pitch must be taught if children are to make progress in this essential skill. The most suitable means for developing this area of training is the use of records. By listening and discriminating tonal qualities, power and softness in sounds, children will soon learn to modulate their own voices. Several records in the Young Peoples Records series are suggested as helpful devices for accomplishing voice training.

To provide more valid tests of pupils' achievement in elementary-school programs designed according to the Catholic philosophy of education, the Council of Catholic School Superintendents of the State of New York last month decided to replace the eighth-grade New York State Regents examinations with tests prepared especially for Catholic schools. The courses of study in the elementary schools of the eight diocese of New York, the council's statement read, have been planned and constructed so that they utilize the resources of the Catholic philosophy of education and develop in the child those attitudes, skills, and habits which are necessary for Christian living in the American democratic society. These courses also meet all requirements mandated by the laws of New York State and the regulations of the New York State Education Department. The superintendents stated that the diplomas issued in each diocese would continue to bear the approval of the State Education Department.

NEWS FROM THE FIELD

School enrollment in the Archdiocese of Philadelphia is up 6 per cent again this fall. It has been rising at the rate of 6 per cent or more for the past six years. The grand total of students in schools of all kinds (excluding adult education schools, training schools for members of religious communities, nurses' schools at hospitals, and seminaries) is 289,789. Last fall the number was 274,009. There are 217,915 pupils in elementary schools, 4,328 of them being in private schools. Of the 57,478 pupils enrolled in secondary schools, 51,962 are in schools operated by the archdiocese or by parishes. At the higher education level, 9,065 of the 14,396 students registered are regular day-session students. In addition to these elementary-school, secondary-school and college students, there are 3,905 registrants in St. John's School for Adults.

Enrollment in the colleges of the archdiocese is up 6.8 per cent over that of last year; the increase is greater in the evening divisions, where the percentage is 13, than in the day sessions, where it is only 3.3. The enrollment of the secondary schools is 6.1 per cent higher than it was in 1957; the figure for 1957, however, was 9.9 per cent higher than that for 1956. The 5.7 per cent increase in 1958 over 1957 at the elementary-school level is slightly greater than the 5.1 increase in 1957 over 1956. Lay teachers make up 18.5 per cent of the teaching force in the parish elementary schools and 14.1 per cent in the parish and archdiocesan secondary schools.

School report of the Archdiocese of Cincinnati for the year 1956-57 shows that of the 1957 eighth-grade graduates 83 per cent of the boys and 86 per cent of the girls entered a Catholic secondary school and that 3.5 per cent of the boys entered seminaries while 0.6 per cent of the girls entered novitiates. Elementary-school enrollment in 1957-58 was 6.5 per cent higher than in 1956-57; secondary-school enrollment was up 7.2 per cent. In the elementary schools, 30.3 per cent of the teachers were lay teachers; in the secondary schools, 26.6 per cent were lay teachers. In 1950-51, these percentages were respectively 11.9 and 12.8. The pupil-teacher ratio in the elementary schools was 40.7 to 1. Eighteen parishes are each financing a college scholarship for a prospective lay teacher. Transportation in public school buses was provided for 2,872 pupils in

parish schools by 28 public school districts. For food and milk in 1957-58, 108 schools holding Federal Government school lunch contracts plus 64 holding Federal Government special milk contracts spent \$909,072; the total amount of cash reimbursement by the Federal Government was \$272,781.

History has no answers to the educational problems of today and it would be a mistake to look to the past for an ideal of Catholic education, said Father Reginal O'Donnell, C.S.B., professor at the Pontifical Institute of Medieval Studies of St. Michael's College, Toronto, Canada, while addressing the annual Michaelmas Conference held at the college. The Basilian scholar declared that Catholic education should produce "educated and responsible men who are inspired by love of truth as much as by fear of error." He asserted that our inherited educational system has its roots in the Greco-Roman world, "a world which not only did not believe in progress, but which looked back to a golden age irretrievably past. We have been guilty of this same tendency for generations. . . . Looking to the past can help only in a general way. We must solve our own problems."

A school should make an academic inventory every year to find out what its good students are studying, said Dr. James B. Conant, president emeritus of Harvard University, who is completing a two-year study of the American high school. The results of such an inventory of the high schools in the State of Maryland were recently made public. Virtually all the able boys (those with I.Q.'s of 120 or above) were found to be taking at least seven years of mathematics and science in 24 per cent of the schools studied, and at least two-thirds of the boys were doing so in over half of the schools. But in only 11 per cent of the schools were virtually all the able girls taking seven years of science and mathematics. In only one-third of them were half of the bright girls doing so. In foreign languages, very few of the good students of either sex were taking more than two years. In only half a dozen schools were half of the able boys or two-thirds of the bright girls taking three years of one language.

Dr. Conant has recommended on the basis of the study he is conducting that small public high schools with a hundred or fewer students in graduating classes be eliminated.

BOOK REVIEWS

THE PROXIMATE AIM OF EDUCATION by Kevin J. O'Brien, C.S.S.R.
Milwaukee: Bruce Publishing Co., 1958. Pp. x + 267. \$5.00.

It was a shock to read Father O'Brien's dissertation, now published by Bruce, under the title of *The Proximate Aim of Education*. It is the type of book which one receives with considerable interest and begins to read with considerable avidity, only to realize to his horror that this is precisely the book he himself was hoping to write.

The Proximate Aim of Education is one in a series of dissertations which have been or will be directed by Father Rattigan of The Catholic University. It is an attempt to apply selected aspects of theology and philosophy to the ever more important area of the philosophy of education. If it would not make the reader suspect of the critical powers of a reviewer, one would be tempted to say that this book is without doubt one of the finest books to appear in the field of philosophy of education under Catholic auspices in many a day. It is not and cannot become a "popular" book. The subject matter with which it deals is profound and the treatment which the matter receives at the hands of Father O'Brien is the treatment accorded serious topics by a professional philosopher.

The principal burden of the book is to analyze and apply to the field of education the traditional Aristotelian-Thomistic concept of finality. After a delineation and limitation of his area, Father O'Brien discusses the notion of finality more completely than do most ontology textbooks. He draws particular attention to the concept of proximate end. He then proceeds to describe the points of view of many influential educators about the end of education. Names like Jean Jacques Rousseau, John Dewey, Theodore Brameld, William Chandler Bagley, Frederick S. Breed, and others, all appear, coupled with the favorite ideas of these men about what education should aim toward. Schools such as those of the humanistic realists, sense realists, developmentalists, ethical culturists, and the like also appear, bearing their evaluations of the end of education with them. Each of these philosophers and schools is accorded critical treatment in the third chapter of the book.

The presentation of the aims of education of these several schools and thinkers is followed by the Catholic view of the proper and immediate end of education. An excellent development of Catholic doctrine brings the reader of this book to the conviction that the proximate and immediate end of education is the formation of the

perfect Christian, as has been indicated in the encyclical on Christian education by Pope Pius XI.

One can say without hesitation that this book is an important contribution to the field of philosophy of education. It might very well form the basis of a course in the philosophy of education given at the undergraduate level, and certainly should be a reference work for the course in the philosophy of education given at any level. Father O'Brien and those who encouraged him to do this work must be commended for a new approach to the solution of today's educational problems. This is indeed a philosophical approach to the problem rather than the statistical or summary approach we have been used to. One might hope that from the success with which this book is certain to meet, other books on the philosophy of education will soon appear based on the manifold and tremendous implications which Catholic philosophy and theology have for this area of educational thought.

The chagrin with which the Catholic educator reads this book, feeling that it is a book which he would himself like to have written, will most certainly be alleviated by the realization that the craftsmanship of Father O'Brien has made the book much more readable, much more understandable, and much more of a contribution to the field than the same book written by another. In general, this is a splendid piece of research coupled with a splendid writing style, which makes reading the book not only supremely informative but actually compelling. The most critical reviewer can give this book an unqualified and enthusiastic recommendation to all those readers who are seriously interested in the present state and the future development of the Catholic educational system which rests ultimately upon the aims and objectives sought after.

Non-Catholic readers will be most interested to discover, and without doubt most edified at the discovery of, an intelligent and thorough foundation for many of the practices of Catholic education which heretofore they may not have been able to understand. It is the sincere wish of this reviewer that Father O'Brien will write more extensively, and that each of his writings will be as good a contribution to the field of education as his present book, *The Proximate Aim of Education*.

JOHN P. WHALEN

Mater Christi Seminary
Albany, New York

TEACHING THE DISORDERLY PUPIL IN ELEMENTARY AND SECONDARY SCHOOL by Norma E. Cutts and Nicholas Moseley. New York: Longmans, Green and Co., 1957. \$1.90.

This little paper-bound volume holds a wealth of material for the harassed classroom teachers in both elementary and secondary schools that will help them to understand the underlying causes of classroom misbehavior and will give them practical suggestions for helping the recalcitrant pupil to adjust. Unlike many books of its kind, it wastes no time in getting to the heart of the matter, and it does not stop with the delineation of causes of classroom disorder but gives numerous descriptions of methods that successful teachers use to control classroom environment and to prevent misbehavior.

The suggestions given by the authors and the cases cited are based on materials contributed by more than five hundred classroom teachers and more than one thousand students as well as upon the extensive experience of the authors in teaching, in administration, and in work with maladjusted children.

In this book the problem of the maladjusted child is stated in such a way that all teachers reading it are bound to be challenged to sense incipient difficulties in their pupils and to satisfy many of the emotional needs of children, especially their need for love, recognition, and a sense of belonging. It is clearly brought out that this sensitivity to the needs of children can best be acquired through interviewing children and their parents, and by making home visits. The book includes specific suggestions that teachers can pass on to parents and to others who are vitally interested in the child. The bibliography at the end of each chapter adds considerably to the value of the book.

The authors record specific cases of maladjusted children as reported by teachers and cite as possible contributing factors for these cases: poor parental control and environment, broken homes, lack of co-operation on the part of the parents, scholastic and mental inadequacies, and feelings of rejection on the part of the child, but no mention is made of the lack of religious principles upon which the inculcation of ideals depends. This inclusion would have contributed greatly to the completeness of the volume.

SISTER M. BRIDEEN, O.S.F.

Holy Family College
Manitowoc, Wisconsin

MANAGEMENT FOR YOU by Cleo Fitzsimmons and Nell White. Chicago: J. B. Lippincott Co., 1958. Pp. 422. \$4.20.

The authors are well qualified to write this book. Both have a background of secondary teaching and are now associated with Purdue University, Miss Fitzsimmons as head of the Home Economics Department and Miss White as assistant professor of Equipment and Housing.

As a textbook, *Management for You* follows the pattern used today by home economists in training students for family living. Since society is looking to the school to perform those functions which rightly belong in the home, present-day education must aim to make the youth more family-minded. The book has a wealth of ideas and suggestions which will make participation in family activities attractive to the high-school junior.

In treating the subject matter of Part One, entitled "Management of Ourselves," the authors very prudently use the psychological approach. The teen-age girl is encouraged to use her resources, such as time, abilities, and energy intelligently and to co-operate with her family, school and classroom associates in learning to manage herself. She is asked to evaluate her choices and to decide what is really worth having.

The importance of good habit formation is stressed throughout the book, but especially in the first part. In this section the Catholic home economist will find opportunities to motivate the student to develop her God-given potentialities and to grow in this art of managing herself, thus making herself acceptable as a member of the school, the family, and the community. Part Two, "Management in Home Activities," naturally places emphasis on the necessity of acquiring skills and on the training necessary to develop them. Skill drills are included which can be adapted to a number of situations and will lend variety to teaching techniques. The hints and helps regarding the purpose, use, and care of large and small equipment are excellent. The section on clothing activities will stimulate a discussion on suitability and modesty in dress, a subject of interest and concern to both student and teacher. The authors show the need for knowing when to buy and when to make things in the home, for they believe that making garments in the home does not always pay.

Part Three, "Management in the Family," is a logical conclu-

sion for the book. After learning how to manage herself and how to be helpful in home activities, the student is shown her responsibility in the family circle. In this section is treated the management of every day so that each family member will develop into the kind of person able to live a happy, useful life and to contribute to the welfare of others. In addition, the management of the family income is discussed so that decisions for purchases will bring the family as much satisfaction as possible. A final point considers the spending of the family income so that the basic family wants are met first. Young people need the practice of spending money and are helped to realize that wants are more apt to be cared for in the family circle than alone.

As the student progresses in the use of this book, she is constantly reminded of the privilege and responsibility she has as a family member. At the end of each chapter, suggestions are offered on "things to think about," which will prove helpful. This book deserves a place in every home economics classroom.

SISTER MARY CORDILIA, S.N.D.

Notre Dame College
Cleveland, Ohio



THE ENGLISH LANGUAGE ARTS IN THE SECONDARY SCHOOL. Prepared by The Commission on the English Curriculum of the National Council of Teachers of English. New York: Appleton-Century-Crofts, Inc., 1956. Pp. xi + 488. \$4.00.

The Commission on the English Curriculum of the National Council of Teachers of English offers this volume to the high-school English teacher as a guide in developing a program suited to the individual differences of students. It will be useful especially in those schools lacking a fully developed curriculum, or for those wishing to reinforce existing programs. It seems to be most useful in proposing "how to" methods of making the language arts more meaningful, and suggesting many possibilities for integration.

Part I takes a look at the "Adolescent and the World Today." It considers both the world the teen-ager faces, and the teen-ager the teacher faces. Looking to individual differences, a table highlights the physical, mental and emotional characteristics of youth

between twelve and eighteen, and their language characteristics at these ages. Part II details the "Language Arts Program" itself. Discussed are problems the teacher faces in designing a program, building instructional units, meeting the needs of youth through literature, developing competence in reading, speaking, listening, writing, as well as grammar, usage, and spelling. Chapters on the reinforcing of communication arts and skills and meeting college entrance requirements in English complete the volume.

As the Commission points out, curriculum development is a continuing process. Therefore, while suggesting methods for improving various curricula, it is understood that constant evaluation must be used to maintain the advantages of a rich program.

The volume is much too comprehensive and lengthy to be reviewed in any detail. However, the following observations seem to be in order. There is a good chapter on building instructional units for the teacher who might like to give this method a try but has wondered about specific applications to the language arts. A sample unit is outlined in detail. One would do well, however, to be cautious about selecting some of the titles mentioned. The novel *A Tree Grows in Brooklyn* is not prudent reading for an adolescent, to mention only one instance.

A zealous teacher can make the language arts live. An interested teacher opens up a great new world to the inquiring, developing mind. This volume can be a great aid to such teachers.

WILLIAM M. ROCHE

Catholic School Superintendent's Office
Rochester, New York



EXTINCT LANGUAGES by Johannes Friedrich. New York: Philosophical Library, 1957. Pp. x + 182. \$5.00.

The book under review comes from the hand of one of the foremost linguists and archaeologists of present-day Germany. It is a translation by Frank Gaynor of the original *Entzifferung verschollener Schriften und Sprachen*. To the nineteenth century belong the great linguistic discoveries which took scholars far beyond the Greek which had been looked at with such great respect for its antiquity. The ancient oriental history of the Near East has opened up a great

flood of light. Races which had died out long before the early beginnings of Greek culture are now being investigated. The Hittites, for example, mentioned once or twice by Homer and in the Old Testament, can now be studied in numerous documents which were not deciphered before the twentieth century was well started.

Linguistic science with the concomitant decipherment of inscriptions was born late, and the Europeans of the late eighteenth century looked with as much awe at the Egyptian monuments as had the Greeks and Romans of centuries before; nor had they any more knowledge of the message of these inscriptions than the ancients. In late antiquity these writings were called *hieroglyphs* (holy, or sacred engravings) in the mistaken notion that they embodied a secret body of philosophical knowledge. Once a Danish archaeologist advanced the theory that the signs surrounded by an oval ring were names of the rulers of Egypt, the secret writings began to give up their secrets to modern man. The story of the reading of the Egyptian picture writing and later the decipherment of the Babylonian baked clay tablets makes as romantic reading as the best novel. These discoveries could be utilized by the Biblical scholars to re-create the entire early oriental civilization which is so necessary to understand Sacred Scripture. Curiously enough, it is the ancient pre-Greek and pre-Roman languages whose inscriptions we still cannot read with certainty, although some beginning has been made with Cretan and Etruscan.

Chapter III (pp. 151-158) is the shortest in the book, but this reviewer found it most fascinating: "Principles of the Methodology of the Decipherment of Extinct Scripts and Language." This comes at the end of the book, since the work is a popular one and was aimed at the general reader rather than the specialist in archaeology or linguistics. And it is to the general reader that the book is directed, but it would do well for specialists in other fields to devote some time to it. If the proper study of mankind is man, then a study of the writings of early man and an account of their rather recent discovery certainly has a place.

ROBERT T. MEYER

Division of Celtic
The Catholic University of America

BOOKS RECEIVED

Educational

- Bailey, Eunice. *Discovering Music with Young Children*. New York: Philosophical Library, Inc. Pp. 119. \$4.75.
- Campbell, Donald F. *Factorial Comparison of Arithmetic Performance of Boys in Sixth and Seventh Grades*. Washington, D. C.: Catholic University of America Press. Pp. 39. \$0.75.
- A Catholic Catechism*. New York: Herder and Herder. Pp. 448. \$2.00.
- Cecilia, S.C., Sister, and others. *We Sing and Blend*. Grade V. Boston: Ginn and Co. Pp. 179. \$2.28.
- Committee on Educational Affairs. *A Career in Pharmacology*. Washington, D. C.: American Society for Pharmacology and Experimental Therapeutics, 9650 Wisconsin Avenue. Pp. 32.
- Coplan, Kate. *Effective Library Exhibits*. New York: Oceana Publications. Pp. 127. \$4.50.
- Dostert, Leon. *Français, Premier Cours*. Milwaukee: Bruce Publishing Co. Pp. 488. \$4.95.
- Education and the Liturgy*. Eighteenth North American Liturgical Week, St. John's Abbey, Collegeville, Minn., August 19-22, 1957. Elsberry, Mo.: Liturgical Conference. Pp. 198. \$2.00.
- Glanz, Edward C., and Walston, Ernest B. *An Introduction to Personal Adjustment*. Boston: Allyn and Bacon, Inc. Pp. 348. \$5.75.
- Mueller, Hugo. *Deutsch, Erstes Buch*. Milwaukee: Bruce Publishing Co. Pp. 436. \$4.95.
- National Catholic Educational Association. *The Right to Educate—The Role of Parents, Church, State*. Report of the Proceedings and Addresses—Fifty-fifth Annual Meeting, Philadelphia, Pa., April 8-11, 1958. Washington, D. C.: National Catholic Educational Association. Pp. 416. \$3.00.
- Oesterreicher, John M. (ed.). *The Bridge: A Yearbook of Judaean-Christian Studies*. Vol. III. New York: Pantheon Books, Inc. Pp. 383. \$4.50.
- Ward, Betty Arnett. *Education on the Aging: A Selected Annotated Bibliography*. Washington 25, D. C.: Superintendent of Documents, U. S. Government Printing Office. Pp. 145. \$0.60.
- Ward, Justine, and Rose Vincent, S.L., Sister. *Teachers' Guide and Lesson Plans for Music 4—How to Sing and Pray*. Washington, D. C., Catholic Education Press. Pp. 151. \$4.50.

General

- Attwater, Donald. *A Dictionary of Saints*. New York: P. J. Kenedy and Sons. Pp. 280. \$4.50.
- Basilian Fathers. *The New St. Basil Hymnal*. Cincinnati: Ralph Jusko Publications, Inc. Pp. 335. \$2.50, Accompaniment Edition; \$1.50, Singers' Edition.
- Bauman, Sister Mary Beata. *A Way of Mercy: Catherine McAuley's Contribution to Nursing*. New York: Vantage Press, Inc. Pp. 182. \$3.75.
- Berry, Thomas Elliott. *Journalism Today*. Its Development and Practical Applications. Philadelphia: Chilton Co. Pp. 501. \$5.20.
- Corte, Nicolas. *Who Is the Devil?* Trans. D. K. Pryce. New York: Hawthorn Books, Inc. Pp. 125. \$2.95.
- De Wohl, Louis. *The Joyful Beggar*. A Novel of St. Francis of Assisi. Philadelphia: J. B. Lippincott Co. Pp. 315. \$3.95.
- Douillet, Jacques. *What Is a Saint?* Trans. Donald Attwater. New York: Hawthorn Books, Inc. Pp. 124. \$2.95.
- Heiney, Donald. *Recent American Literature*. Great Neck, N. Y.: Barron's Educational Series, Inc. Pp. 600. \$1.95, paper; \$3.95, cloth.
- Kenney, C.S.P., William. *The Reception of a Convert*. New York: Paulist Press. Pp. 52. \$0.35.
- McDonald, Donald. *Religion and Freedom*. New York: Fund for the Republic. Pp. 48. \$0.25.
- Murphy, John Francis. *The Moral Obligation of the Individual to Participate in Catholic Action*. Washington, D. C.: Catholic University of America Press. Pp. 258. \$2.75.
- National Manpower Council. *Work in the Lives of Married Women*. New York: Columbia University Press. Pp. 220. \$4.75.
- O'Dea, Thomas F. *American Catholic Dilemma: An Inquiry into the Intellectual Life*. New York: Sheed and Ward. Pp. 173. \$3.00.
- Pepler, O.P., Conrad. *The English Religious Heritage*. St. Louis: B. Herder Book Co. Pp. 444. \$4.95.
- Toal, M. F. (ed.). *The Sunday Sermons of the Great Fathers*. Vol. I—From the First Sunday of Advent to Quinquagesima. Chicago: Henry Regnery Co. Pp. 436. \$4.50, hand edition; \$7.50, *de luxe* edition.

Toal, M. F. (ed.). *The Sunday Sermons of the Great Fathers.* Vol. II—From the First Sunday in Lent to the Sunday after the Ascension. Chicago: Regnery Co. Pp. 469. \$4.50, hand edition; \$7.50, *de luxe* edition.

Willinger, C.S.S.R., Aloysius J. *The Eucharist and Christian Life.* Fresno, Calif.: Academy Library Guild. Pp. 221. \$2.00.

Windeatt, Mary Fabyan. *Mère Marie of New France.* New York: P. J. Kenedy and Sons. Pp. 190. \$2.50.

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The United States school lunch program began its 13th year of operation this fall, feeding about 12 million elementary and high-school youngsters every day.

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Saint Joseph College, Emmitsburg, Md., Division of Nursing is the recipient of a grant of \$14,982 for the development of a mental health program.

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Scholarship certificates, representing a total value of \$75,835, were distributed this fall to 167 DePaul University students. This represents a record high both in value of grants and in number of recipients at the university.

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Over 750,000 new students enrolled in private correspondence schools of the United States last year, according to a report issued by the National Home Study Council. This represents an increase of four per cent over 1956.

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Parochial schools in Australia enroll one of every five Australian children and effect approximately a 20 per cent saving to taxpayers in education costs.

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A renewal grant of \$34,000 has been awarded to the College of Saint Teresa and St. Mary's College, both of Winona, Minn., by the Louis W. and Maud Hill Family Foundation for the continuation of the cooperative language center used by the two colleges for language teaching and the study of foreign cultures.

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The University of Notre Dame has received a Ford Foundation grant of \$103,000 for a program of research and conferences in law and contemporary affairs by its law school and Natural Law Institute.

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